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DIVINITY.

THE SIN AND PUNISHMENT OF ACHAN : A SERMON :

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(Concluded from page 365.)

THE history of iniquity, like the roll in Ezekiel's vision, is "written within, and without, with lamentation, and mourning, and woe." "Lust," as we have seen, "when it is conceived, bringeth forth sin:" but the sad process stops not here. "Sin when it is finished bringeth forth death." Following, therefore, the course of this dark though instructive history, we reach

II. The consequences of Achan's guilt.

When Ahab met Elijah, he cried, in the consciousness of his own offences, "Art thou he that troubleth Israel?" "I have not troubled Israel," answered the indignant prophet, "but thou and thy father's house; in that ye have forsaken the commandments of the Lord." Similar to this reproof was the mournful address of Joshua to Achan, when sentence was about to pass upon him. "Why hast thou troubled us? The Lord shall trouble thee this day." He was not merely his own enemy, but the enemy of the tribes among whom he dwelt. His offence had a double aspect of wrath,—upon others, and upon himself.

1. It brought shame, defeat, and death, into the camp of Israel. His iniquity was visited upon them, "Israel hath sinned, and they have also transgressed my covenant which I commanded them; for they have taken of the accursed thing: therefore the children of Israel could not stand before their enemies, because they were accursed." The divine presence and power manifested among them, and displayed in their behalf, could alone cover their heads, and give them victory in the day of battle. That presence was withdrawn, that omnipotence ceased to protect and prosper them, while the sin of Achan remained undiscovered and unpunished. "I will not be with you any more, except ye destroy the accursed thing from among you." The men of Israel and Joshua evidently considered their disgrace and defeat before Ai, as a mark of the divine displeasure. "The Lord's arm was not shortened, that it could not save, nor his ear heavy, that it could not hear; but their iniquities had separated between them and their God, and their sins had hid his face from them that he would not hear." Is it asked, amidst the fluctuation of public opinion, and the agitations of political conflict, "Who is the bitterest enemy of his country?" the answer is at hand: he who is the most daring violator of the law of his

God. That man does his country more mischief than all the armed array of human foes. His guilt sharpens their swords, and nerves their arms, and invigorates their devices. On the other hand, it turns the counsels of that land where his sin is committed, encouraged, or tolerated, like the counsels of Ahithophel, into foolishness. It brings dissension into the cabinet, and weakness, or cowardice into the field. It makes the hearts of the people melt and become like water before their enemies. As Christians, as lovers of our brethren whose safety or whose life our guilt may endanger ; as patriots, who regard our country, and would make her the real glory of all lands, we are loudly required to repress the love, and abstain from the commission of all evil. Otherwise, however secretly it be wrought, it will have an awful manifestation in the shame, reproach, disgrace, and danger, which it may produce to the land and the institutions which we are bound to honour and defend.

2. The guilt of Achan brought sorrow upon Joshua and the princes of Israel. "Joshua rent his clothes, and fell to the earth upon his face before the ark of the Lord, until the eventide, he and the elders of Israel, and put dust on their heads." In this distress he was led to expostulate with God, in earnest sincerity, yet with a great alloy of unadvised eagerness, doubt, and even despondency. Among the collateral and indirect evils of sin, must be reckoned the shame and sorrow which it produces in the minds of those who are jealous for the glory of God, and anxious for the best interests of their brethren. Rivers of water ran down the eyes of the man after God's own heart, because Israel kept not the law of the Lord. Paul mourned over the iniquities of the false teachers at Philippi : "Many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ." Who that knows the dreadful consequences of offending God, the terrors of almighty justice, executed by almighty power ; who that views with the eye of faith the woes inflicted by the worm that dieth not, and the fire that never shall be quenched, can see a mistaken fellow creature ruining his soul, and sinning away every hope of its eternal salvation, without being moved to sorrow, and agitated by a regret, too frequently as vain as it is poignant ? And shall not this very grief of others, likeminded with the compassionate Saviour, be reckoned by a just and holy God as aggravations of the transgressors' guilt ? My brethren, if Christian friends have expostulated with any of you upon the evil of your way ; if tears have flowed from the eye, and anguish has filled the heart of a parent, a brother, a sister, or a friend, in consequence of the dishonour which you have done to the mercy of God, the blood of Christ, the pleading of the Holy Ghost ; if they have remonstrated with you, besought you to have pity upon yourselves,

laid your awful case before God in prayer, and still found you obdurate ; will not this, suppose ye, be required of you in the day of final retribution ? Will it not add to the guilt of the devoted city in judgment, that Jesus wept over it, and would have saved it ? And shall you be guiltless of this additional item in the awful reckoning for sin ? Alas, no ! Bear the conviction deeply in your minds : and while there is joy in the presence of the angels of God over one sinner that repenteth ; while the eternal Father waits your recovery, to bid heaven and earth rejoice over it, and to cry, " This my son was dead, and is alive again ; he was lost, and is found ; " while the Lamb of God desires to see in you of the travail of his soul, and to be satisfied ; and while the hearts of Christian friends yearn over you, to bring you to salvation, listen to the united voice, obey the heavenly impulse, and be saved.

3. Against considerations of this kind, however, Achan might have been steeled and fortified : but there were consequences to himself which would repay his transgression, and make its folly and bitterness come home to his mind with terrible regret. For a time the garment, and the shekels, and the wedge, lay in his tent : and though he could not wear the one, nor spend the others, he might pride himself upon possessing them, in the miserable delusion of a covetous spirit. But the Israelites were summoned before the Lord, and the hour of recompense was at hand. At first he might stand enwrapped in security, and little fearful, that among the mighty multitude assembled round him, he alone should be detected : but his unholy confidence could not abide. The tribe of Judah, to which he belonged, is taken ; and the probabilities of discovery are vastly increased. Some rising fear begins to struggle with his unholy confidence : and now his heart throbs with a quicker and louder alarm ; for the family of the Zarahites, of which he was a member, is selected from the rest, as containing the guilty man. That family comes near by its household ; and lo ! the family of Zabdi is taken. Whither now shall Achan flee, and where is the hope of secrecy with which he lulled his soul to sleep, in its guilt and crime ? The family of Zabdi advances, the last lots are given forth ; and, behold, Achan, the son of Carmi, is found, and stands among the countless thousands of Israel, pointed out by the unerring finger of God, as the man who had taken the accursed thing, and made himself a curse by this presumptuous act of sacrilege. The talents and the raiment were beautiful in the eyes of Gehazi, when he bestowed them in the house : but how dim and worthless would they appear, when the prophet's voice thundered in his ear, and he went from the presence of the man of God, " a leper as white as snow ! " Ananias and Sapphira came boldly before the apostles, doubtless taking credit to themselves for the

craft with which they had cheaply earned a good report of being merciful to the poor : but when they fell dead at the apostle's feet, the value of their money must have perished with them. Of all the delusions which the god of this world can spread before the heart, the practical infidelity which whispers the hope of impunity for sin is the most common and the most dreadful. Be sure, however, that your sin will find you out ; probably before men ; assuredly in that day when the thousands of Israel who surrounded Achan will be as a drop of water to the ocean, compared with the unimaginable multitude of the assembled world. Every secret will then shine as clearly before the eye of God, as the sun appears in the unclouded heaven. "There is no darkness, neither shadow of death, where the workers of iniquity may hide themselves." Wrath will descend upon them. As Achan, his family, and all that he had, were stoned, and burned in the fire, so must obdurate transgressors perish in the fierceness of that flame, which the breath of an offended God will enkindle in judgment. Where *then* was Achan's joy in the accursed thing ? Where also shall be the pleasure which the wicked, and those who forget God, took in the joys and trifles for which they have been contented to barter their eternal peace ? "What shall it profit a man if he gain the whole world and lose his own soul ? Or what shall a man give in exchange for his soul ?" O what will be the deep, the unavailing anguish of the convicted offender, when the last lot falls upon him, and when, in answer to his cry, "Hast thou found me, O mine enemy ?" the Judge shall exclaim, "I have found thee !" My brethren, let the fate of Achan warn you to flee temptation, as Absalom's brethren fled from the feast, when they saw their brother Amnon murdered at the table for his offence. If you have already ventured upon the dark and downward way of wilful transgression, let the example of this lost Israelite meet you in the sad career ; even as they who pursued Abner stood still when they saw the bloody body of Asahel in the path before them.

1. The experience of the Israelites on this occasion should teach us, never to undervalue the strength of a single temptation. The spies whom Joshua sent to view Ai, thought meanly of its defences, and said, "Let not all the people go up, but let about two or three thousand men go up and smite Ai ; and make not all the people to labour thither, for they are but few." In this presuming confidence, and willing to spare themselves the toil of warfare, they attacked this despised city, and were repulsed with loss. Your temptations may appear small, your means of resistance and victory within yourselves, amply sufficient : but the least temptation is irresistible by your unassisted strength. The feeblest arrow in the quiver of Satan, if you are provided with no other armour than your own sufficiency, is deadly enough to

destroy you eternally. Peter was never more in danger, than when he imagined it impossible that he should deny his Master ; nor Samson, with all his strength, than when he confidently slept in the lap of Delilah. " Let him that thinketh he standeth, take heed lest he fall." Remember that you wrestle not with flesh and blood, but with the principalities and powers of sin. " Take unto you, therefore, the whole armour of God, that ye may be able to stand in the evil day, and having done all to stand." Self-sufficiency is the bane of man. Be persuaded of your own inability. Be persuaded of Satan's power. Look to the all-sufficient Spirit of God for help ; and imitate him who said, " I can do all things through Christ which strengtheneth me."

2. The conduct of Achan should impress upon us all the necessity of a prompt and ample confession of our offences against the law of God. No sooner was he urged on this point by Joshua, than he made a most ingenuous disclosure of his guilt. " I have sinned against the Lord God of Israel, and thus and thus have I done." " Whoso covereth his sin shall not prosper, but he that confesseth and forsaketh it shall have mercy. If any say, I have sinned and perverted that which is right, and it profited me not, God will deliver his soul from going down to the pit, and his life shall see the light." Thus cast yourselves upon the mercy of the Father, at the cross of his Son. Thus give glory to God that he hath convinced you of sin ; that he has not yet recompensed your rebellion in the woes of hopeless and eternal judgment ; that he has provided an atoning Saviour, whose blood cleanseth from all sin ; a sanctifying Spirit who can make you new creatures in Christ Jesus. Be less anxious to escape from human judgment, than to be acquitted through Christ, in the judgment of eternity. " If we say that we have no sin, we deceive ourselves, and the truth is not in us ; but if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

3. Lastly, the example of Joshua warns us, that prayer for the mercy of God must be joined with an earnest zeal for his holiness. The leader of Israel lay before the ark engaged in fervent supplication : but the divine command reached him, " Get thee up ; why liest thou upon thy face ? Israel hath sinned. Up, sanctify the people ; ye cannot stand before your enemies until ye take away the accursed thing from among you " Individual or national fasts and supplications are the mockeries of humiliation and prayer, unless we aim to wash our hearts from wickedness. When we search the chambers of iniquity within us, by the word and Spirit of God, and desire the expulsion of every idol, we may hope for success. If we endeavour not to mortify all the iniquity, against which we implore divine help, we are assisting Satan to close our eyes, and tempting God to harden

our hearts. "Be ye therefore sober, and watch unto prayer." Live in the spirit of prayer; and improve the graces which you entreat the God of mercy, through his Son, to bestow upon you. Depend upon God; but see that ye receive not his grace in vain. "Work out your own salvation with fear and trembling; for it is God that worketh in you both to will and to do of his own good pleasure" Cast out the accursed thing. So shall your prayer be heard, your warfare assisted, your victory secured, your triumph made eternally glorious.

BIOGRAPHY.

To the Editors of the Methodist Magazine.

DEAR BRETHREN,—In my younger days I was principally employed in forming new circuits, and it pleased the Lord to pour out his Holy Spirit in many places. The hearts of thousands were touched, and their souls regenerated. Many lovely societies were formed, and many trees of righteousness grew and prospered; indeed I may say the "wilderness and the solitary place did bud and blossom as a rose;" and in fact, many parts of the wilderness were turned into fruitful gardens, in which were excellent plants of the Lord's right hand planting. At this time I was in the bloom of youth, and though it was the delight of my soul, by day and by night, to visit these cultivated spots, and to assist in watering and pruning the heritage of God, I was athirst for new conquests, and would still push farther into the wilderness, and make repeated attacks on the common foe.

The lovely youth, of whose life and death I am about to speak, grew and prospered in one of those gardens, which was planted at a place called the Sound, in the state of Delaware. Should you give publicity to this account, it may be rendered a blessing to the rising generation, and will also be pleasing to her worthy family, should it fall into any of their hands.

Yours, &c.

F. G.

A SHORT ACCOUNT OF THE LIFE AND DEATH OF MRS. PRUDENCE HUDSON.

PRUDENCE WILLIAMS was born the 18th day of December, 1762. Her parents were very respectable, and perhaps were more moral than was usual for the time and place in which they lived; and I doubt not, but that they brought up their children conscientiously according to their best understanding. Prudence was taught to repeat the church catechism, and to read God's holy word: but awful to tell! the people all around her, both high and low, were in a deep sleep as it respected spiritual things—following the maxims and amusements of the world, without a serious reflection on a future state. As for the new birth, they were in profound ignorance of it, and indeed I fear they had never heard whether there be any Holy Ghost.

In March 1779, I came to the neighbourhood where this family lived. Under the second and third sermons the blessed

God began to pour out his Holy Spirit, and many were awakened and brought into gospel liberty. Mr. Williams and his family were among the first : his house became a home for me, and the parents and several of their children were happy subjects of regenerating grace. April 9, 1779, under a sermon preached from Ezekiel xviii, 27, Prudence was brought to see that her nature was sinful, that she was unfit for the kingdom of heaven, and that unless she obtained a change of heart she must perish everlastingly. Her language was, "Save, Lord, or I perish." "Jesus, thou son of David, have mercy on me." There were many in the place crying for mercy, and many brought happily out to praise God for his glorious work. My own joy was great ;—I formed several classes ; one, of which she was a member, met at her father's house, and was led by him.

For a considerable time she was under a heavy travail of soul. Her friends had some fears lest Satan should drive her into a state of desperation : her whole deportment discovered to every beholder her deep distress. When she heard of those who were awakened about the time she was, being brought out happy in God, she would exclaim, "I fear there is no mercy for *me*."—She frequently lost her appetite for food, and had many a sleepless hour in the night, which passed away with heavy sighs and groans. She had a great thirst for hearing and reading the word. I have seen her at eight or ten sermons in a week, and she would sometimes walk on the Lord's-day from ten to fifteen miles, and hear from two to four sermons. Her frequent language to the young converts was, "Sav ye him whom my soul loveth ?" or, "Can you tell me where I may find the blessed Jesus ?" "One and another is brought into liberty," she would say, "and poor I am left behind."

By nature she was of a lively disposition, but now from week to week she went with her head bowed down, and with scarce a smile on her countenance. She constantly attended class-meetings, waiting on God in the use of all the means of grace. In September 1779, one evening under her father's prayer in the family, her soul was set at liberty. In a moment the burden was removed, and she was filled with the love of God, and with heavenly joy and peace. She seemed constrained to shout aloud the praises of Jesus, and wanted every one to join her in glorifying *Him* for the great things which he had done for her soul. She continued to exclaim, "He has turned my night into day, my sorrow into joy, and my hell into heaven ; bless the Lord, O my soul, and all that is within me praise his holy name. He has brought me up out of a horrible pit and out of the miry clay, and set my feet upon a rock : and he hath put a new song in my mouth, even praise unto our God. I can sing the virgin Mary's song, 'My soul doth magnify the Lord, and my spirit doth rejoice

in God my Saviour.' Jesus to me is the fairest among ten thousand, and the one altogether lovely." The change in her was so great, that every serious beholder was ready to acknowledge that the work was genuine. Shortly after I visited her father's family, and conversed with her. The affections of her soul seemed to centre in Christ Jesus; she had an evidence from God that her sins were all forgiven; the love of God was shed abroad in her heart, and his peace like a river flowed into her soul. When I saw her before she was a deep mourner; her head was bowed down, and thick darkness seemed to cover her: but now she wore an innocent smile, and her countenance bespoke the happiness and serenity of her mind. In the first transports of her joy she spoke sweetly of the love of Christ, and gave glory to God that she was ever brought by his power, through the merits of Christ, to experience salvation. She seemed anxiously concerned for the welfare of others, and entreated all around, with flowing tears, to come to Jesus and taste the sweets of religion; and her labour of love was not in vain. Her deportment was as becomes the gospel of Christ, and the young people took knowledge of her that she had been with Jesus. Her pious parents have told me, with tears of joy, what a great comfort their daughter Prudence was to them. "Oh!" said the good old people, "blessed be the name of the Lord, that ever we heard of the Methodists, or that ever he sent you into this part of his vineyard. My poor family, who were in gross darkness and in the shadow of death, are now happy in God, and running with pleasure in the road that leads to heaven."

Prudence was gifted in prayer, and frequently exercised that gift in public. She was careful to maintain good works; for as she put on Christ so she walked in him; her love was so great to the cause of God, that whenever a member neglected the means of grace, or did any thing contrary to the gospel, she seemed pained to the heart. A past experience did not satisfy her—she wanted daily to partake of the bread of life. She was not satisfied without her Master's company. She often said, "the more I hear the word, the sweeter it is to me." Over several of her former friends and associates, who were braving it out against God, she wept, earnestly entreating them to turn and seek salvation.

August 22, 1781, she married Ananias Hudson, a pious young man. On this important occasion the fear of God was before them, and that they had an eye to his glory was demonstrated by their united efforts in the cause of God, their mutual affection for each other, and their upright walk in his church. Prudence was a help meet indeed to her husband, both in spirituals and temporals; always ready to every good word and work. She kept up family worship in his absence, and was very regular in

her private devotions, and her weekly fasting or abstinence. It was not enough for her to say to the hungry or naked, Be ye filled or warmed ; but, according to her ability, she with pleasure reached out a helping hand. The feet of those that brought glad tidings of great joy were beautiful upon the mountains, and unto them she paid a due respect. As she did not keep a diary, I am indebted to some of her most intimate friends and constant companions for many occurrences which I collected after her death. It appears that from the period of her union with Christ, by faith in justification, until some time after her marriage, she seemed to be sweetly drawn by the soft hand of her loving Saviour ; and (as in her first love) she was kept by the power of grace from distressing doubts or anxious cares : but these halcyon days did not always last. God in his infinite wisdom sent his pure unsullied law, to reach the inmost recesses of her heart, and to discover to her all its impurity. The enemy now made a violent assault, striving to persuade her that she had deceived herself, and spoken a false peace to her own soul. For a time she had a sore conflict, and was almost ready to give up her confidence ; when the blessed Jesus again manifested himself to her in a renewal of the evidence of her justification, and in giving her sweet intimations of his willingness to cleanse away all those inbred corruptions, and fill her with his perfect love. The enemy of her soul was driven back, and she began to approach the throne of grace with an humble confidence, begging for a clean heart. God gave her a clear view of her state, and of the necessity of having all sin destroyed, and many promises were brought to her mind, such as "Blessed are the pure in heart, for they shall see God ;" "I will sprinkle clean water upon you, and from all your idols and from all your filthiness will I cleanse you," &c, &c. She might truly be called an earnest seeker of a full salvation ; and as the work deepened in her soul she grew more happy, more engaged, and more determined not to stop short of an evidence of perfect love.

As the time of her confinement drew near, she had very solemn thoughts of eternity, and appeared to feel a presentiment that she should not long survive the approaching crisis ; but she was athirst for holiness. "Oh," said she, "I want to be sanctified wholly, I want to love God supremely." June 23, 1782, she gave birth to a fine son, for which her glad heart did praise and magnify the Lord ; but still the earnest struggle of her soul was for perfect love. Many of her religious friends visited her. A pious sister in Jesus sitting by her, asked, "My dear sister, are you prepared for heaven ?" She replied, "I am happy, but not completely holy ; I want a clear evidence that I am all glorious within. Oh, for holiness, without which we cannot see the Lord ! Oh, for purity of heart ! I see a fulness in Jesus for me,

but I want an evidence that the work is wrought ; I want to know that the blood of Christ has cleansed me from all unrighteousness ; that I may love the Lord with all my soul, mind, and strength." God's children who were present bowed the knee, and, Jacob like wrestled in prayer for a deliverance from all sin : glory to God, prayer ascended ; an answer came down,—she received an evidence of perfect love, and was wonderfully drawn out in the praises of her blessed God. "Oh," said she, "I now know what it is to be sanctified, and to stand in readiness like a shock of ripe corn." She called for the Hymnbook, and desired them to join her in singing the praises of God. They sang—

"My soul, come meditate the grace
Of our High Priest above ;
His heart is made of tenderness,
His bowels melt with love," &c.

After singing in a most affectionate and expressive manner, she said, "Oh, that my dear parents were here, that I might tell them what great things the Lord has done for my soul." Shortly after her brother Arthur came in, and asked her how she did. "Oh brother," said she, "the Lord has sanctified my soul, and made me all glorious within ; his love is as a well of water springing up unto everlasting life. Oh, for a thousand tongues to praise my God !" He asked her if she was afraid to die : she looked him in the face with a smile, and replied, "Death is a welcome messenger ; glory to my blessed Lord and Master, through grace I have conquered the last enemy in so glorious a manner that I can sing with an humble boldness the saint's triumphant song, 'O death, where is thy sting ? O grave, where is thy victory ? The sting of death is sin : but thanks be to God, who giveth us the victory, through our Lord Jesus Christ.' I know that I have not followed cunningly devised fables." After he had sat a while she desired him to pray with her, and then requested that her parents might be sent for. The next day they arrived, and as her mother came into the room, she exclaimed, "Oh, my dear mother, I have good news to tell you ; my blessed Lord has cut short his work in righteousness, and is about to take me to himself." Shortly after her father came in, and went to her bedside. "Oh father," said she, "what made you stay so long ?" "My dear child," he replied, "I came as soon as I heard of your illness." The aged sire, being much affected, wept. She took the handkerchief from his hand and wiped away the falling tear, and laying her arm around him, said, "Weep not, my dear father, but rejoice, for your child is going to Jesus. Did you think a few months ago that your poor daughter was so near the kingdom of heaven ? O, that all the lovers of Jesus would rejoice with me ! I was happy before this affliction, but I am much more happy now : yesterday I was

blessed with the spirit of adoption, and can say, Abba, Father ! O, my dear parents, all within is holiness to the Lord. I love you very much, for you often spoke sweetly to me of Jesus : I took your advice, and I hope we shall meet in heaven, to part no more for ever."

The pious friend, under whose prayers she experienced the second blessing, asking her how she was, "My dear sister," said she, "many are the happy days we have had together, but now my warfare is almost accomplished—I shall shortly leave you behind. Be faithful until death, and you will receive the crown of life. We have travelled many miles together, through hot and cold, wet and dry, to hear the word of God : O sister, one glimpse of glory will compensate for all our toil in this world. My soul is happy in God, and I shall shortly see my loving Saviour without a dimming veil between. I bless God that ever the gospel reached my ear, or that ever I was brought to taste the sweets of religion. O Jesus ! thou art precious to me."

An aged man who was a backslider came into the room. She asked him to sit down by her ; talked to him for some time, and with so much pathos, that those who heard her said she spoke with the eloquence of an angel. Her words were attended by the power of God ; the poor sinner was cut to the heart, and like Peter, went out and wept bitterly. The following is only a specimen of a part of her conversation. After requiring from his own lips an acknowledgment of the state of his soul, "O," said she "what a shame, for you to turn your back on the tender mercies of so good a God, and spurn all his calls and invitations, and trample under foot the precious blood of his Son Christ Jesus, who suffered for you on the cross, and thus expose your soul to ruin. O that you would consider his agony and bloody sweat, his cross and passion, his resurrection and ascension ; and remember that he is now at the right hand of his Father, interceding for miserable sinners." Her hands were reached out towards him, and her eyes streaming with tears. "You have grieved the Holy Spirit," said she, "and wounded the good cause," &c, &c.

The next day, one who was in open rebellion against God by wicked works coming into the room, her father asked her who he was : she answered, "He is a miserable sinner, exposed to ruin ;"—and then warned him of his danger, saying, "What a pity it is that an old man, on the brink of eternity, should be careless and unconcerned about his soul," &c. She spoke as if from the other world ;—and the word was set home with such power, his heart was broken, and he withdrew bathed in tears. Thus she was a blessed messenger to many who visited her.

On the Lord's-day following she appeared to be very weak, and almost spent, though perfectly in her senses. She was altogether taken up with Jesus, and lost to every thing but religion

and her departure for heaven. Her look was angelic, and her words were charming. She seemed to speak to all as if acquainted with their states, admirably suiting her exhortations to a diversity of conditions—for many visited her, and generally retired drowned in tears. She was perfectly triumphant over death, and the place seemed awful by reason of the presence of God.

When two of her younger brothers and her sister drew near to receive her last advice and prayers, the spectators were astonished at her eloquence, and her strength both of mind and body. She first addressed her brothers, then her sister, setting forth the beauties of religion, the comeliness of Christ, and his willingness to save; the deformity of sin, and the dreadful consequences of living and dying in it. She likewise spoke of the beauty of holiness, of the happiness of Christians, and of the crowns and palms of victory which await God's children, when he comes to wipe away all tears from their eyes, and take them to himself. She warned them against all sin and folly, urged them to their duty, and entreated them to follow the example of their pious parents, and strive to meet her in glory; "when," said she, "we shall spend a glorious eternity together, around Jehovah's dazzling throne." I can but imperfectly sketch this scene, and must leave the readers of these lines to conceive the dying saint, with outstretched hands and flowing tears, ministering to the spiritual wants of those around, while the place seemed filled with the presence of the Lord.

The next day several of her classmates visited her, and many others came to hear her dying admonition and counsel. To one who had neglected classmeeting she said, "My dear sister, how can you neglect that precious means of grace? I fear you are growing cold in religion." Then addressing herself generally to the friends present, "O my dear sisters," she added, "God is so pure that he cannot behold sin with allowance. Redeem time, for it is very precious. Earnestly seek for perfect love, which casteth out fear. I know that the blood of Christ cleanseth from all sin: the blessing is for you, if you seek it with all your heart. Give my kind love to all the dear children of God; I shall see them no more in this world; but I charge you all to meet me at our Father's right hand in glory, where all our tears and sorrows will be for ever wiped away. I long to meet my heavenly Father's children in the New Jerusalem. My dear friends, keep close to Jesus." She called her husband to her bedside and said, "My dear, we have had but few though happy days together. God gave me to you, and is now about to take me from you—surely you can resign me up to Jesus. I bless God, you have been a kind husband to me, and we have had precious seasons together. We only part for a few days;

and then, if you are faithful, we shall meet to part no more for ever. The Lord bless the infant I am leaving behind. I beseech you, to train him up for heaven ; and should his life be spared, tell him from his mother, to love Jesus, and meet her in heaven. Now, my dear husband, there is one thing lays with weight upon my mind—your slaves. O my dear husband, break every yoke, and let the oppressed go free. You will find a blessing in performing such a duty.”

She continued perfectly in her senses, composed, and happy as an angel. Her surrounding friends, bathed in tears, sat expecting every moment to see her breathe her last ; but the thread of life was surprisingly lengthened : to the astonishment of all present, she said, “Let us praise the Lord,” and sung a hymn in an audible voice : and then she prayed sufficiently loud to be heard by all in the house ; who said they had never listened to a more moving prayer, for the words seemed as if dictated by the immediate inspiration of heaven. “It is my desire,” said she, “that Mr. G——n should preach my funeral sermon, from 2 Tim. iv, 6, 7, 8. ‘For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith : henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day : and not to me only, but unto all them also that love his appearing.’” It was now Monday morning, and her work seemed to be finished. She said very little, but appeared to be in deep communion with God, and frequently sung hymns of praise, with a clear, sweet, melodious voice, to the astonishment of all present—and this sweet reverie continued all day and all night. On the next morning her soul and body separated, and the better part was convoyed to glory.

On the Lord’s-day she finished her work with others ; seemed perfectly satisfied, and did not seem to want to be disturbed by any thing below the sun. Though on earth, she was absorbed by heavenly things. Her friends sat round her bed, beholding the countenance of the departing saint, and listening to her devout voice of praise to God.

I was not present at the time of her departure, but those who were informed me, that great part of her last day and night was spent in prayer and praise, apparently swallowed up in God ; and in this blessed way she went home to Jesus. She finished her course in early life, and has obtained an eternal crown. For such a death, who would not devote himself to God ? That the above account of the life and death of this pious young woman may be rendered a blessing to all into whose hands it may fall, is the prayer of a lover of the cause of holiness.

F. G.

MEMOIR OF THE REV. CHRISTOPHER S. MORING.

THE Rev. Christopher S. Moring, the subject of the following memoir, was born in the year 1767, in the state of Virginia, Surry county. Judging from the time he entered as a probationer in the itinerant connexion, it is supposed that he became in early life a subject of divine grace ; for in 1789 he was received on trial and appointed to Hanover circuit.

From the time he entered the field of itinerant labour in 1789 to the year 1819, when, through debility, he was returned superannuated, he filled the stations assigned to him with great acceptance and usefulness. To the doctrines and discipline of his church he was firmly attached, and evinced a readiness on all occasions to promote them to the utmost of his power. During this time he occupied no less than thirty different stations, in all of which he demeaned himself as became the minister of the Lord Jesus, and as the servant of the church.

In 1820 he was appointed presiding elder of the Roanoke district, and continued to fill this station for three years, when he was obliged again to circumscribe his labours for want of strength, and he was returned a supernumerary. In 1825, his health still declining, he became superannuated, and soon ended his earthly pilgrimage.

Towards the latter part of the spring or the commencement of the summer, he perceived his health to be rapidly declining, and thought an excursion through the upper part of Virginia would tend to restore him to health. With this view he made a tour through Buckingham, Lynchburg, and Bedford ; and wherever he came, he endeavoured to confirm and build up the disciples of Christ in their most holy faith. Being advised to try the virtue of the mineral springs beyond the Blue Ridge, he visited them as early as he well could. But finding no salutary effect to result from the experiment, he returned to Bedford, and thence to Lynchburg ; intending, as soon as his health would permit, to visit his relations. Instead, however, of recovering more strength, he found his debility daily to increase. While labouring thus under an extreme debility, he was suddenly assailed with a severe bilious fever. Being at the house of his good friend Mr. Burd, where he was accustomed to stay when in Lynchburg, he was much annoyed by the noise of the street, which at this time was the more painful from his severe affliction. Thinking that a more retired place would promote the quietude of his mind, he contemplated going a short distance into the country : but by the advice of friends he was induced to remove to the house of the Rev. E. Cannon, which was more retired from the bustle and noise of the city. A physician was immediately called, and the most unremitting attention paid him by the hos-

pitiable family and others. Nor was he insensible of the kindness and attention of his brethren ; for he observed that it was not the least of his comforts to see his brethren, the ministers, around his bed, endeavouring, with unabating assiduity, to afford their friendly aid. His disease, however, held its course, and triumphed over his debilitated system.

From the commencement of his illness he seemed to be impressed with the certainty and nearness of his dissolution, and he manifested the greatest patience and resignation. Though at times severely assailed with temptation, he was not deprived of his confidence. Never, apparently, was the sword of the Spirit wielded with more skill or greater success. Every promise of the Scriptures seemed to be within his reach, and commanded with the utmost ease. Upon being told that he had finished his work, and was about to enter upon his great reward, he replied, "I have thought for some time that I never should recover, for nature seems almost entirely exhausted." A friend asked him how he was ; he replied, "I am getting near to my long home. It is a better one than this, I hope." He then exclaimed, "O submission ! submission ! resignation ! resignation ! I felt rather restless, but that restlessness is now measurably gone."

His senses did not fail him until Thursday morning ; he then sunk into a stupor, lost his speech, and seemed entirely senseless. This continued until fifteen minutes after 4 o'clock P. M. on Friday, 30th September, when he gently fell asleep in the arms of his Saviour.

The Rev. C. S. Moring was an itinerant preacher 36 years, during which time his life was a complete offering to God. His talents, though not of the first order, were of the most useful kind. He was sound in doctrine, well versed in the Scriptures, and well qualified to instruct his hearers in the way of salvation.—No man could say to his flock with more propriety than he, "Follow me as I follow Christ." He was affable, meek, and affectionate. To say all in a word, he was perhaps second to no man in piety and uniformity of Christian conduct. Hundreds, by his instrumentality, have been turned to righteousness, who in the day of eternity shall be as so many stars in his crown of rejoicing.

MISCELLANEOUS.

From the Imperial Magazine.

ON THE STUDY OF THE GREEK TESTAMENT.

THE study of the New Testament is the duty of every one who professes to embrace the religion of Christ, since, without it, he will be but ill-instructed in the obligations of his profession ; and will but imperfectly understand what doctrines he is bound to believe,

by what rules he is required to regulate his conduct, or by what means he may be enabled to amend his heart.

If this be the duty of the private Christian, it is peculiarly so that of the minister. He is furnished with additional motives for making the subjects of the holy volume, those of his constant attention and study : he has undertaken an office to which is attached the highest responsibility ; nor can he justly conclude that he has done his duty, unless he has so far studied these inspired books, as to feel able to instruct the ignorant in their important contents, and to defend them against the objections of unbelievers ; to guard them against the interpretations of enthusiasm, and to rescue them from the freezing explanations of a lifeless formality.

To prosecute this important study with ease and success, much previous learning is necessary.—The language in which the New Testament was originally written, should be understood ; the geography of the country in which the important transactions that it records, took place, should be familiarly known : and the character, the condition, civil and religious, the customs, views, and habits, of the people among whom they occurred, should be carefully studied. These are branches of learning immediately connected with the study. Besides these, to understand the nature, antecedent probability, criteria, and other points relating to miracles ; the design and duration of the Jewish economy ; the testimony of the Old Testament prophecy, to the advent, character, and work of the Messiah, with many other subjects that might be named—would tend to qualify the preacher still farther to explain to

others the words of eternal life. Far better prepared will such a minister be to discharge the most responsible part of his profession, than he who, neglecting to cultivate a knowledge of such subjects, studied the New Testament under all the prejudices of a preconceived system of doctrines ; and who therefore is ever liable to make scripture bend to his own views, and to serve as a mere support to some favourite, and perhaps unexamined, opinions.

As the following remarks are intended for those who may have made but little progress in these preparatory studies, they will necessarily be plain and simple ; adapted not for those who are already well qualified to interpret the Divine Oracles, but for those only who are about to engage in this honourable and important office. The present paper will contain such as relate to the study of the original language of the New Testament.

It may be thought unnecessary to adduce a single observation to show the propriety and necessity for a minister to understand the Greek language. Is it not the language in which the volume he professes to explain, is written ? Is not the Christian religion, both with respect to its doctrines and its history, discussed by the immediate and succeeding followers of Christ and his apostles, in this very tongue ? But lest any (and surely they must be few) should attempt to depreciate the knowledge of it, and, ignorant of its worth, should imagine it possesses none ; it may not be improper to remind them of two considerations to which, I conceive, they will feel unable to make any objection : That the more fully and correctly we understand a book, the better qualified

we are to explain it ; and that to understand any book perfectly, it is necessary to read it in the language in which it was originally composed. This last remark particularly applies to a volume written in Greek. Its peculiarities prevent the very best translations from conveying the full sense and force of the original. The etymology of its words, the meaning of the terms of which its compounds are formed, its various application of the same words and phrases, the peculiar force of numerous expressions, which no translation can fully reach, render it essentially necessary to understand the original of the New Testament, so as to explain it clearly and successfully to others.

But it may be considered sufficient, that such is the opinion of all judicious and learned men. Dr. Watts, in his "*Improvement of the Mind*," intimates that it would be highly disreputable to a minister not to understand the original language of the book whence he is to draw all his instructions. Mr. Horné, in his "*Introduction to the Study of the Scriptures*," affirms, that "a knowledge of the original languages is of the utmost importance, and indeed absolutely necessary to him who is desirous of ascertaining the genuine meaning of the sacred volume." Michaelis goes still farther, and says that "a knowledge of the Greek classics, of ancient inscriptions, of the style of the Septuagint, of the Apocrypha, and of Hebrew and Syriac, is necessary in order to understand clearly the contents of the New Testament." This, it may be observed, is necessary for a complete biblical scholar only ; and requires the study and application of many years to attain ; but his statement implies the opinion of none of the

best judges, respecting the kind and degree of knowledge which is necessary for the least instructed minister of religion.

Persons of good education are understood to know sufficient of Greek to read at least the New Testament with facility. But many others, who are desirous of benefiting their fellow men by instructing them in the truths of Christianity, and who, by their piety, natural talents, and the general information they may have on religious subjects, may be so far qualified for the work ; and especially so, when their efforts are directed for the improvement of the less instructed classes of society ; are nevertheless often destitute of this important qualification. However desirable it is that they should possess it, their condition in the world may, in early life, have precluded them the means of acquiring it ; or the occupation to which they have been devoted, may have rendered it unnecessary.

When they enter on the office of teaching, it then becomes their duty to endeavour to remedy this defect ; and in the great majority of instances, they are found to do so. Many, however, are at a loss how to proceed, for want of direction ; and others are discouraged by the difficulties which present themselves. To such, a few hints respecting the books to be used, and the manner in which they are to proceed, may not be altogether useless.

The few directions given by Parkhurst, in the introductory part of his *Lexicon to the New Testament*, although more brief than could be desired, are nevertheless exceedingly valuable for their simplicity, suitableness, and practicability ; and could the student diligently and perseveringly follow

them, he would, as that writer justly remarks, be enabled, in a short time, to read the New Testament in the language wherein it was first written; and obtain the satisfaction of examining for himself, what were the real doctrines of Christ and his apostles, in the words, not of a *fallible* but truly excellent *translation*, but in those of the *infallible*, because *inspired, original*."

It is necessary to remind the student, that it is of the utmost importance for him to pay particular attention to the grammar; first, because without being well grounded, at least in its rudiments, it is impossible for him to make much progress; and even what he learns, will be acquired imperfectly: *Utinam essem bonus grammaticus*, said the elder Scaliger: *Sufficit enim ei, qui auctores omnes probè vult intelligere, bonum grammaticum. Non aliunde dissidia in religione pendent quàm ab ignoratione grammaticæ.* He should be reminded of this also, because he will probably find the grammatical part of his study the most tedious and uninteresting; and is in danger of being discouraged. But let him not on this account abandon it. A little perseverance will enable him to decline the nouns, to conjugate the verbs, and to understand the principal rules of syntax, without any difficulty. When this is done, the remaining parts may be acquired at leisure; partly by an attentive reading of a grammar, containing, besides the rudiments, remarks adapted for the advanced scholar; and partly by his own reading and observation.

After having mastered the grammar, the student will proceed to construe the easier parts of the gospel history, advancing by slow degrees, and using for this purpose

the excellent Lexicon to which reference has been already made. Parkhurst's work has been long valued by the classical, as well as by the mere English reader; and that because of its correctness; for the information it conveys on points, not merely of a critical, but also of a historical and controversial nature: and for the erudition which it displays throughout. This should be accompanied by *Dawson's Lexicon Novi Testamenti*;—which, besides giving the meaning of words, is chiefly designed to assist the student in ascertaining the cases of nouns; and the derivations, voices, modes, and tenses of verbs which occur in the New Testament: on which Lexicon I would remark, that although some have affected to despise it as tending to furnish an excuse for idleness; the private student will feel no small obligation to the author for the assistance which it will afford him. At the same time, he should be careful to refer to it, only to satisfy himself that he is correct; or to obtain this kind of information when he feels his own acquirements are not sufficient for the purpose.

Could the student, however, procure for a short time, the assistance of a master in the language, his progress would be more certain and rapid than it would be, by the most diligent practice of the best directions, without such help. The human mind always requires some stimulus to exertion; and particularly so in the study of a language, which for some time after its commencement is dry, tedious, and uninteresting. He would find his having a tutor, for whom he would be required to prepare a certain portion against stated periods, to act in this manner, and generally with great effect. And as the chief

discouragements which a student meets with, arise from the difficulties which at first necessarily present themselves; these difficulties would be readily surmounted, had he a tutor at hand to whom to propose them. In short, the advantages he could not fail to derive from such assistance, would far outweigh any considerations which might induce him to question the propriety of procuring it.*

The knowledge of the Greek of the New Testament, which, independent of its Hellenistic peculiarities, comprehends but a small portion of the words which belong to that rich and beautiful language, as it is presented to us in the writings of the classic authors, would nevertheless enable the student to conceive more correct and comprehensive ideas of the meaning of the sacred writers, than the best translations, accompanied by the most judicious critical remarks, would enable him to form. Such translations and remarks may be of great utility to one already acquainted with the words and grammatical construction of the language; but to one reading only in the vulgar tongue, they will often appear unnecessary, if not fanciful; because he is not prepared to understand or to value them. Indeed, it may be affirmed that the mere knowledge of the roots and themes from which many Greek words are derived, often serves both to convey the meaning more correctly than the best version can do, and to render its impression on the mind more powerful and lasting.

If the student wishes to avail himself of farther advantages, he should not rest satisfied with having read the New Testament; but

should endeavour to acquaint himself, in some degree, with the language and style of the Greek classics. This he may do without much difficulty, or any loss of time, by reading the first volume of Dalzel's *Collectanea Græca Majora*. In this book he will find a judicious selection of some of the best passages, and by no means the most difficult, from the most approved Greek writers, viz. in history, from Herodotus, Thucydides, and Xenophon; in rhetoric, from Lysia, Socrates, and Demosthenes; in philosophy, from Xenophon, Plato, and Aristotle: in criticism, from Aristotle, Dionysius of Halicarnassus, and Longinus; and in ethics, from Theophrastus. By first acquiring a readiness in construing the passages from those authors; and afterwards, by carefully studying their application of words, and peculiarities of style; he would necessarily acquire a more correct and extensive knowledge of the language generally. A Greek scholar may, it is true, consider even this but the mere commencement of the study; and may probably be disposed to think such an imperfect knowledge of the tongue to be of little use. But it may be affirmed, that when a student has gone thus far, his knowledge cannot be despicable; and he is prepared to make farther advances, should he desire it, with considerable ease and rapidity. He may, however, proceed to compare the references in Parkhurst to the profane writers, with the words and passages of the New Testament which they are supposed to illustrate; sometimes using Raphelius also, and Elsnar, and any other work of a similar kind. This will furnish him with an exercise as instructive as it is easy and entertaining.

* Such might be the case with those who have already engaged in public teaching.

When, after this, he comes to apply his acquirements to the interpretation of the sacred writings, he will feel amply rewarded for his pains, by the confidence which his knowledge will inspire; and by the facility and success with which he will feel enabled to prosecute his subsequent studies.

Were not these remarks already protracted beyond their intended

limits, I should proceed to answer an objection which may possibly be made to the object proposed by them. But the farther discussion of this subject, accompanied by observations on the study of the geography, chronology, and allusions to ancient customs in the New Testament, may furnish materials for a future essay.

March, 1826.

Τιμόθεος.

From the same.

TRUST IN GOD MAN'S BEST CONSOLATION IN ADVERSITY.

"When I am in heaviness, I will think upon God," PSALM lxxvii, part of verse 3.

THE troubles of life are many and various. In the morning and in the evening, in youth and in old age, we are liable to meet with trials and afflictions. No condition, no rank, no character, is exempted from the common lot; and each of us is destined to bear his burden of affliction. On the one hand, perhaps, we experience the loss of fortune; on the other, we are deprived by death of those whom we loved. Here we are attacked by an open enemy; there lurks some false insidious friend, ready to betray us. We form schemes which are abortive; we encourage expectations which are never realized; and even when we have what is commonly called the good fortune to accumulate riches, we know not who shall enjoy them.

When burdened with sorrow, when overwhelmed with grief, where shall we look for consolation? The world bears not within it, as is reported of some noxious animals, an antidote for the poisonous wounds which it inflicts; it has no cure for a broken heart. To God, and God only, it belongs to afford consolation in the day of adversity. Wherefore, "when I

am in heaviness I will think upon God." I will think upon him because he is omniscient. "He knows whereof we are made, he remembers that we are but dust." All our troubles are known to him before we offer up our prayers for their removal. Not a sigh that we utter escapes his ear, not a secret ejaculation transpires without his knowledge. "To him all hearts are open, all desires known." With him there is no time or place of concealment. He sees at midnight as well as at noon-day, for "the darkness and the light are both alike" to him. He looks through the regions of space, and views the utmost limits of the universe. His watchful eye is over all his creatures, and not a sparrow falls to the ground without his knowledge and permission.

When I am in heaviness I will think upon God, because he is omnipotent. "The heavens declare the glory of God, and the firmament sheweth his handy work." By him were all things made that are in heaven and earth; and having created them, he is lawful sovereign of the universe. He reigns above in the regions of spirits, and governs in the world below. Angels and archangels do him homage, and his power is equally

extended over spiritual and material nature. At his command the seasons change, the sun rises and sets, day and night succeed each other. At his command the thunder rolls, the stormy winds arise, and all the vicissitudes of the globe are accomplished.

In the moral world his authority is no less extensive. From the palace to the cottage the affairs of men are in his hands, and he ordereth them as seemeth to him best. The thoughts, the designs, the affections, the wills of his intelligent creatures are all under his control, and determined, as far as is consistent with their free agency, by his overruling providence. Am I not then, may every one say, under his immediate care, am I not the subject of his government?

When I am in heaviness I will think upon God because he is infinitely good. Who that looks around him is not ready to exclaim with the Psalmist, "The earth is full of the goodness of the Lord." In the animal, vegetable, and mineral kingdoms, in every department of nature, our attention is arrested by innumerable and indubitable proofs of the divine goodness. What provision is made for every living thing! What a preparation do we every where behold for the gratification of sensible creatures! Man, in common with the brutes, participates of these bounties of his Creator. But in addition to these, he has a capacity to discern the fair proportions of the universe. The beauty, order, and harmony of things are visible to his eye alone. True it is, man might have enjoyed many gratifications of existence without a capacity for this higher species of sensible pleasure; but his liberal Creator did not think fit thus to limit him in his enjoyments. All nature was ordained to minister

to his delight. In the beautiful language of the poet,

"Wherefore then her form
So exquisitely fair, her breath perfumed
With such ethereal sweetness? whence her voice
Inform'd at will to raise or to depress
Th' impassion'd soul? and whence the robes of light
Which thus invest her with more lovely pomp
Than fancy can describe?—whence but from thee,
O Source Divine of overflowing love,
And thy unmeasured goodness! Not content
With ev'ry food of life to nourish man,
By kind illusions of his wondering sense,
Thou mak'st all nature beauty to his eye,
Or music to his ear."

To instance every particular in which the divine goodness is manifest, would greatly exceed the limits of a single paper; it would be to write volumes, if a person could be found with an understanding equal to the task. But there is one demonstration of God's love, so surpassing every other, that it cannot be too frequently recalled to our recollection, or proposed as the subject of our devout meditation. Need I say, it is the redemption of sinful man by Christ. This stupendous, this unparalleled instance of beneficence, should induce every afflicted son of Adam to think with pious confidence upon God. It should induce him to rely entirely on his mercy, and freely and unreservedly to commit himself and all his concerns to the care of his heavenly preserver.

But it is not only when the soul is in heaviness, when it is overwhelmed with grief, that the recollection of God should be present with the mind. Art thou in prosperity, and disposed to rejoice, remember, thy prosperity is derived from Heaven. This reflection will give thee an additional relish for all thy pleasures, and enhance the value of every innocent enjoyment. It will excite in thee gratitude and love, the most delightful emotions of the human heart, and from the enjoyment of the creature lead thee to glorify the Creator. Art thou in adversity, and overpowered by

grief, call to mind the *omniscience*, the *omnipotence*, and *infinite goodness* of the Deity. He knows thy wants, he is able to help thee, and the benignity of his nature will prompt him to hasten to thy relief. Art thou in health; enjoy it with thankfulness, and employ the important blessing to some valuable purpose. Art thou in sickness; it is an instructive monitor, and will teach thee many useful lessons, which, without its assistance, thou couldst never learn.

Bear patiently, and it may be thou shalt yet enjoy much satisfaction in the present life; but assuredly it shall be thy portion in the next. Remember that "all things work together for good to them that love God," and that he

created thee to make thee happy. To conclude: Seeing that he is no stranger to our condition, and that he is both able and willing to help, let all when they are, in heaviness think upon God, and cordially unite in that excellent prayer of our liturgy:—

"We humbly beseech thee, O Father, mercifully to look upon our infirmities; and for the glory of thy name turn from us all those evils that we most righteously have deserved; and grant that in all our troubles we may put our whole trust and confidence in thy mercy, and evermore serve thee in holiness and pureness of living, to thy honour and glory, through our only Mediator and Advocate, Jesus Christ our Lord." J. M.

RECENT DISCOVERIES IN AFRICA.

(Continued from page 377.)

KANO, says Capt. Clapperton, is the capital of a province of the same name, and one of the principal towns of the kingdom of Soudan, which lies to the west of Bornou; it is situate in $12^{\circ} 0' 19''$ north latitude by observation, and $9^{\circ} 20'$ east longitude by dead reckoning, carried on from a lunar observation at Kouka, in Bornou.

Kano may contain from thirty thousand to forty thousand resident inhabitants, of whom more than one half are slaves. This estimate of the population is of course conjectural, and must be received in due allowance, although I have studiously underrated any rough calculations on the subject. This number is exclusive of strangers, who come here in crowds during the dry months from all parts of Africa, from the Mediterranean and the mountains of the Moon, and from Sennar and Ashantee.

The city is rendered very unhealthy by a large morass, which almost divides it into two parts, besides many pools of stagnant water, made by digging clay for building houses. The house gutters also open into the street, and frequently occasion an abominable stench. On the north side of the city are two remarkable mounts, each about two hundred feet in height, lying nearly east and west from one another, and a trifling distance apart. They are formed of argillaceous iron-stone, mixed with pebbles, and a rather soft kind of marl. The city is of an irregular oval shape, about fifteen miles in circumference, and surrounded by a clay wall thirty feet high, with a dry ditch along the inside, and another on the outside. There are fifteen gates, including one lately built up. The gates are of wood covered with sheet iron, and are regularly opened and shut

at sunrise and sunset. A platform on the inside, with two guard houses below it, serves to defend each entrance. Not more than one fourth of the ground within the walls is occupied by houses; the vacant space is laid out in fields and gardens. The large morass, nearly intersecting the city from east to west, and crossed by a small neck of land on which the market is held, is overflowed in the rainy season. The water of the city being considered unwholesome, women are constantly employed in hawking water about the streets, from the favourite springs in the neighbourhood. The houses are built of clay, and are mostly of a square form, in the Moorish fashion, with a central room, the roof of which is supported by the trunks of palm trees, where visitors and strangers are received. The apartments of the ground floor open into this hall of audience, and are generally used as store rooms. A staircase leads to an open gallery overlooking the hall, and serving as a passage to the chambers of the second story, which are lighted with small windows. In a back court yard there is a well and other conveniences. Within the enclosure in which the house stands, there are also a few round huts of clay, roofed with the stalks of Indian corn, and thatched with long grass. These are usually very neat and clean, and of a much larger size than those of Bornou. The governor's residence covers a large space, and resembles a walled village. It even contains a mosque, and several towers 3 or 4 stories high, with windows in the European style, but without glass or frame work. It is necessary to pass through two of these towers in order to gain the suite of inner apartments occupied by the governor.

The soug, or market, is well supplied with every necessary and luxury in request among the people of the interior. It is held, as I have mentioned, on a neck of land between two swamps; and as this site is covered with water during the rainy season, the holding it here is consequently limited to the dry months, when it is numerously frequented as well by strangers as inhabitants: indeed there is no market in Africa so well regulated. The sheikh of the soug lets the stalls at so much a month, and the rent forms a part of the revenue of the governor. The sheikh of the soug also fixes the prices of all wares, for which he is entitled to a small commission, at the rate of fifty whydah or cowries, on every sale amounting to four dollars, or eight thousand cowries, according to the standard exchange between silver money and this shell currency. There is another custom regulated with equal certainty, and in universal practice: the seller returns to the buyer a stated part of the price, by way of blessing, as they term it, or of luck penny, according to our less devout phraseology. This is a discount of two *per cent.* on the purchase money; but if the bargain is made in a hired house, it is the landlord who receives the luck penny. I may here notice the great convenience of the cowrie, which no forgery can imitate; and which, by the dexterity of the natives in reckoning the largest sums, forms a ready medium of exchange in all transactions, from the lowest to the highest. Particular quarters are appropriated to distinct articles; the smaller wares being set out in booths in the middle, and cattle and bulky commodities being exposed to sale in the outskirts of the market place: wood, dried

grass, bean straw for provender, and beans, Guinea corn, Indian corn, wheat, &c, are in one quarter; goats, sheep, asses, bullocks, horses, and camels, in another; earthenware and indigo in a third; vegetables and fruit of all descriptions, such as yams, sweet potatoes, water and musk melons, papaw fruit, limes, cashew nuts, plums, mangoes, shaddocks, dates, &c, in a fourth, and so on. Wheat-en flour is baked into bread of three different kinds; one like muffins, another like our twists, and the third a light puffy cake, with honey and melted butter poured over it. Rice is also made into little cakes. Beef and mutton are killed daily. Camel flesh is occasionally to be had, but is often meagre; the animal being commonly killed, as an Irish grazier might say, to save its life: it is esteemed a great delicacy, however, by the Arabs, when the carcass is fat. The native butchers are fully as knowing as our own; for they make a few slashes to show the fat, blow up the meat, and sometimes even stick a little sheep's wool on a leg of goat's flesh, to make it pass with the ignorant for mutton. When a fat bull is brought to market to be killed, its horns are dyed red with henna; drummers attend, a mob soon collects, the news of the animal's size and fatness spreads, and all run to buy. The colouring of the horns is effected by applying the green leaves of the henna tree, bruised into a kind of poultice. Near the shambles there is a number of cook shops in the open air; each consisting merely of a wood fire, stuck round with wooden skewers, on which small bits of fat and lean meat, alternately mixed, and scarcely larger than a pennypiece each, are roasting. Every thing looks very clean and comfortable; and a woman does the honours of the table, with a mat dish cover placed on her knees, from which she serves her guests, who are squatted around her. Ground gussub water is retailed at hand, to those who can afford this beverage at their repast: the price, at most, does not exceed twenty cowries, or about two farthings and four tenths of a farthing English money, estimating the dollar at five shillings. Those who have houses eat at home; women never resort to cook shops, and even at home eat apart from men. The interior of the market is filled with stalls of bamboo, laid out in regular streets; where the more costly wares are sold, and articles of dress, and other little matters of use or ornament made and repaired. Bands of musicians parade up and down to attract purchasers to particular booths.—Here are displayed coarse writing paper, of French manufacture, brought from Barbary; scissors and knives, of native workmanship; crude antimony and tin, both the produce of the country; unwrought silk of a red colour, which they make into belts and slings, or weave in stripes into the finest cotton tobies; amulets, and bracelets of brass; beads of glass, coral, and amber; finger rings of pewter, and a few silver trinkets, but none of gold; tobies, turkadees, and turban shawls; coarse woollen cloths of all colours; coarse calico; Moorish dresses; the cast off gaudy garbs of the mamelukes of Barbary; pieces of Egyptian linen, checked or striped with gold; sword blades from Malta, &c, &c. The market is crowded from sunrise to sunset every day, not excepting their sabbath, which is kept on Friday. The merchants understand the benefits of moro-

poly as well as any people in the world; they take good care never to overstock the market, and if any thing falls in price, it is immediately withdrawn for a few days. The market is regulated with the greatest fairness, and the regulations are strictly and impartially enforced. If a *tobe* or *turkadee*, purchased here, is carried to *Bornou*, or any other distant place, without being opened, and is there discovered to be of inferior quality, it is immediately sent back, as a matter of course; the name of the *dylala*, or broker, being written on the inside of every parcel. In this case the *dylala* must find out the seller, who, by the laws of *Kano*, is forthwith obliged to refund the purchase money.

The slave market is held in two long sheds, one for males, the other for females, where they are seated in rows, and carefully decked out for the exhibition; the owner, or one of his trusty slaves, sitting near them. Young or old, plump or withered, are sold without distinction: but in other respects, the buyer inspects them with the utmost attention, and somewhat in the same manner as a volunteer seaman is examined by a surgeon on entering the navy: he looks at the tongue, teeth, eyes, limbs, and endeavours to detect rupture by a forced cough. If they are afterwards found to be faulty or unsound, or even without any specific objection, they may be returned within three days. When taken home, they are stripped of their finery, which is sent back to their former owner. Slavery is here so common, or the mind of slaves is so constituted, that they always appeared much happier than their masters; the women, especially, singing with the greatest glee all the time they are at work. People

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become slaves by birth, or by capture in war. The *Felatahs* frequently manumit slaves at the death of their master, or on the occasion of some religious festival. The letter of manumission must be signed before the *cadi*, and attested by two witnesses; and the mark of a cross is used by the illiterate among them, just as with us. The male slaves are employed in the various trades of building, working in iron, weaving, making shoes or clothes, and in traffic; the female slaves in spinning, baking, and selling water in the streets. Of the various people who frequent *Kano*, the *Nyffuans* are the most celebrated for their industry. As soon as they arrive, they go to market and buy cotton for their women to spin, who, if not employed in this way, make *billam* for sale, which is a kind of flummery made of flour and tamarinds. The very slaves of this people are in great request, being invariably excellent tradesmen; and when once obtained, they are never sold again out of the country.

I bought, for three Spanish dollars, an English green cotton umbrella, an article I little expected to meet with, yet by no means uncommon. My Moorish servants, in their figurative language, were wont to give it the name of "the cloud." I found, on inquiry, that these umbrellas are brought from the shores of the Mediterranean, by the way of *Ghadarmis*.

A large *kafila* of *Tuaricks*, loaded solely with salt, arrived here from *Bilhna*. The Arabs told me, it consisted of three thousand camels.

I had a visit from the governor's eldest son, a stupid fellow, who was afraid to taste a cup of tea with which I presented him. He bluntly told me, I possessed the power of changing people into rats, cats,

dogs, and monkeys. I made a servant drink the tea he had refused, and then remarked, "Thank God, neither I nor any one else is able to work such wonders, otherwise both of us probably had been long ago metamorphosed into asses, and compelled to bear burdens on our backs." He affected to blame the people of the town for these reports, and told me, they were farther persuaded, that, by reading in my book, I could at any time turn a handful of earth into gold. I easily refuted this absurdity, by asking him why I applied to Hadje Hat Salah for money, if I knew such a secret? He now became somewhat tranquillized, and sipped a little of the tea, but with fear and trembling.

Two *massi dubu*, or jugglers, came to my door. Two snakes were let out of a bag, when one of the jugglers began to beat a little drum. The snakes immediately reared themselves on their tail, and made a kind of sham dance. The juggler afterwards played various tricks with them, sometimes wreathing them round his neck, coiling them in his bosom, or throwing them among the people. On pointing his finger at their mouth, they immediately raised themselves up in an attitude to spring forward; but after having exasperated them to the utmost, he had only to spit in their face to make them retreat quite crest-fallen. I measured one of them: it was six feet three inches long; the head large, flat, and blunted, and along the neck a kind of gills full two inches in breadth, and five inches in length, which they elevated when angry. The back and belly were of a dull white, and the sides of a dark lead colour. Between the gills there were five red stripes across the throat, decreas-

ing in size from the mouth downwards. The venomous fangs had been extracted; but still, to guard against all possible injury, the fellow who played tricks with them, had a large roll of cloth wound round the right arm. Their bite is said to be mortal, and to prove fatal to a horse or a cow in half an hour.

All the date trees, of which there is a great number, as well as the fig and papaw trees, &c, together with the waste ground, and fields of wheat, onions, &c, bordering on the morass, belong to the governor. The date trees bear twice a year, before and after the annual rains, which fall between the middle of May and the end of August.

Cotton, after it is gathered from the shrub, is prepared by the careful housewife, or a steady female slave, by laying a quantity of it on a stone, or a piece of board, along which she twirls two slender iron rods, about a foot in length, and thus dexterously separates the seeds from the cotton wool. The cotton is afterwards teased or opened out with a small bone, something like an instrument used by us in the manufacture of hat felt. Women then spin it out of a basket upon a slender spindle.—The basket always contains a little pocket mirror, used at least every five minutes, for adjusting or contemplating their charms. It is now sold in yarn, or made into cloth. The common cloth of the country is only three or four inches broad. The weaver's loom is very simple, having a fly and treadles like ours, but no beam; and the warp, fastened to a stone, is drawn along the ground as wanted. The shuttle is passed by the hand. When close at work they are said to weave from twenty to thirty fathoms of cloth a day. Kano is famed over

all central Africa for the dyeing of cloth ; for which process there are numerous establishments. Indigo is here prepared in rather a different manner from that of India and America. When the plant is ripe, the fresh green tops are cut off, and put into a wooden trough about a foot and a half across, and one foot deep, in which, when pounded, they are left to ferment. When dry, this indigo looks like earth mixed with decayed grass, retains the shape of the trough ; and three or four lumps being tied together with Indian corn stalks, it is carried in this state to market. The apparatus for dyeing is a large pot of clay about nine feet deep, and three feet broad, sunk in the earth. The indigo is thrown in, mixed with the ashes of the residuum of a former dyeing. These are prepared from the lees of the dye pot, kneaded up and dried in the sun, after which they are burned. In the process of dyeing, cold water alone is used. The articles to be dyed remain in the pot three or four days, and are frequently stirred up with a pole ; besides which they are well wrung out every night, and hung up to dry till morning, during which time the dye pot is covered with a straw mat. After the tobés, turkadees, &c, are dyed, they are sent to the clothglazer, who places them between mats, laid over a large block of wood, and two men, with a wooden mallet in each hand, continue to beat the cloth, sprinkling a little water from time to time upon the mats, until it acquires a japan-like gloss. The block for beating the tobés is part of the trunk of a large tree ; and when brought to the gates of the city, the proprietor musters three or four drummers, at whose summons the mob never fails to assemble, and

the block is gratuitously rolled to the workshop.

The women of this country and of Bornou, dye their hair blue, as well as their hands, feet, legs, and eyebrows. They prefer the paint called shunee, made in the following manner :—They have an old tobe slit up, and dyed a second time. They make a pit in the ground, moistening it with water, in which they put the old tobe, first embedded in sheep's dung, and well drenched with water, and then fill up the pit with wet earth. In winter the fire for domestic purposes is made close to the spot, and the pit remains unopened for ten days. In summer no fire is required ; and after seven or eight days the remnants of the old tobe, so decayed in texture as barely to hang together, are taken out and dried in the sun for use. A little of the paint being mixed with water in a shell, with a feather in one hand and a looking glass in the other, the lady carefully embellishes her sable charms. The arms and legs, when painted, look as if covered with dark blue gloves and boots.

They show some ingenuity in the manufacture of leathern jars, fashioning them upon a clay mould out of the raw hide, previously well soaked in water : these jars serve to contain fat, melted butter, honey, and bees' wax.

They are also acquainted with the art of tanning ; in which they make use of the milky juice of a plant called in Arabic, brumbugh, and in the Bornouese tongue, kys. It is an annual plant, and grows in dry, sandy situations, to the height of five or six feet, with a stem about an inch in diameter. It has broad thick leaves, and bears a small flower, in colour and shape not unlike a pink. The fruit is

green, and larger than our garden turnip. It contains a fine white silky texture, intermixed with seeds like those of the melon, and becomes ripe some time before the rains commence, during which the plant withers. The juice is collected in a horn or gourd, from incisions made in the stem. It is poured over the inner surface of the skin to be tanned, which is then put in some vessel or other; when, in the course of a day or two, the smell becomes extremely offensive, and the hair rubs off with ease. They afterwards take the beans or seeds of a species of mimosa, called in Arabic, *gurud*. These, when pounded in a wooden mortar, form a coarse black powder, which is thrown into warm water, wherein the skin is steeped for one day; being frequently well pressed and hard wrung, to make it imbibe the liquor. It is then spread out in the sun, or hung up in the wind, and when half dry is again well rubbed between the hands, to render it soft and pliant for use. To colour it red, they daub it over with a composition, made of *trona* and the outer leaves of red Indian corn, first beaten into a powder and mixed up with water.

The negroes here are excessively polite and ceremonious, especially to those advanced in years. They salute one another, by laying the hand on the breast, making a bow, and inquiring, "*Kona lafia? Ki ka kykee. Fo so da rana?*" "How do you do? I hope you are well. How have you passed the heat of the day?" The last question corresponds in their climate to the circumstantiality with which our honest countryfolks inquire about a good night's rest.

Both men and women colour their teeth and lips with the flowers of the *gourjee* tree, and of the

tobacco plant. The former I only saw once or twice; the latter is carried every day to market, beautifully arranged in large baskets. The flowers of both those plants, rubbed on the lips and teeth, give them a blood-red appearance, which is here thought a great beauty. This practice is comparatively rare in Bornou.

Chewing the *goorah* nut, or snuff mixed with *trona*, is a favourite habit. This use of snuff is not confined to men, as is the case in Bornou, where the indulgence is not permitted to women. Snuff is very seldom taken up the nostrils, according to our custom. Smoking tobacco is a universal practice, both of Negroes and Moors. Women, however, are debarred this fashionable gratification.

The practitioners of the healing art in this country, as formerly in Europe, officiate likewise as barbers; and are, at least, very dexterous in the latter capacity.

Blindness is a prevalent disease. Within the walls of the city, there is a separate district, or village, for people afflicted with this infirmity, who have certain allowances from the governor, but who also beg in the streets and market place.—Their little town is extremely neat, and the *coozees* well built. With the exception of the slaves, none but the blind are permitted to live here, unless on rare occasions a one-eyed man is received into their community. I was informed the lame had a similar establishment; but I did not see it.

Every one is buried under the floor of his own house, without monument or memorial; and among the commonalty, the house continues occupied as usual;—but among the great there is more refinement, and it is ever after abandoned. The corpse being washed,

the first chapter of the Koran is read over it, and the interment takes place the same day. The bodies of slaves are dragged out of the town, and left a prey to vultures and wild beasts. In Kano they do not even take the trouble to convey them beyond the walls, but throw the corpse into the morass, or nearest pool of water.

I waited on the governor at seven in the morning. He informed me that the sultan had sent a messenger express, with orders to have me conducted to his capital, and to supply me with every thing necessary for my journey. He begged me to state what I stood in need of. I assured him that the king of England, my master, had liberally provided for all my wants; but that I felt profoundly grateful for the kind offers of the sultan, and had only to crave from him the favour of being attended by one of his people as a guide. He instantly called a fair complexioned Felatah, and asked me if I liked him. I accepted him with thanks, and took leave. I afterwards went by invitation to visit the governor of Hadyja, who was here on his return from Sackatoo. I found him a black man, about 50 years of age, sitting among his own people at the upper end of the room which is usually a little raised, and is reserved in this country for the master of the house, or visitors of high rank. He was well acquainted with my travelling name; for the moment I entered, he said laugh-

ing, "How do you do, Abdullah? Will you come and see me at Hadyja on your return?" I answered, "God willing," with due Moslem solemnity. "You are a Christian, Abdullah?" "Yes." "And what are you come to see?" "The country." "What do you think of it?" "It is a fine country, but very sickly." At this he smiled, and again asked, "Would you Christians allow us to come and see your country?" I said, "Certainly." "Would you force us to become Christians?" "By no means, we never meddle with a man's religion." "What!" says he, "and do you ever pray?"—"Sometimes; our religion commands us to pray always; but we pray in secret, and not in public, except on Sundays." One of his people abruptly asked, what a Christian was. "Why, a Kafir," rejoined the governor. "Where is your Jew servant?" again asked the governor; "you ought to let me see him." "Excuse me," said I, "he is averse to it; and I never allow my servants to be molested for religious opinions." "Well, Abdullah, thou art a man of understanding, and must come and see me at Hadyja." I then retired, and the Arabs afterwards told me he was a perfect savage, and sometimes put a merchant to death for the sake of his goods: but this account, if true, is less to be wondered at, from the notorious villany of some of them.

(To be continued.)

THOUGHTS ON GENIUS.

By the Rev. J. Wesley.

I HAVE for many years desired to see something, long or short, accurately written on the term *genius*. It is a word almost in every one's mouth, and one that is

used by abundance of writers. Yet I doubt, it is not well understood by one in a hundred of them that use it. I rejoiced therefore to hear, that so eminent a writer as

Dr. Gerrard had published an essay on the subject. But when I read it, I was disappointed of my hope: it did not in any degree answer my expectations. The ingenious and very learned author did not seem to understand the term at all: nor could I find one proper definition of it throughout the whole treatise.

I hoped, however, to find full satisfaction on the head in Mr. Daff's "Essay on Original Genius:" although I was surprised to observe, it had been published above twenty years before the other. But I was disappointed again. Indeed it undoubtedly contains many judicious remarks. But even here, what should have been done in the very beginning, is not done at all. I want to know first of all, What do you mean by genius? Give me a definition of it. Pray tell me this, before you say any thing more about it: this is common sense. Without this, you may ramble as long as you please; and leave me just as wise as I was.

The word *genius* was used by the ancient Romans, for a superior being, good or bad, who they supposed, attended every one from his birth to his death. But in this sense of the word it has nothing to do with the present question: wherein it means, either a quality of the human mind, or a man endued with that quality. Thus we say indifferently, "He is a genius, or has a genius." I would here take it in the latter sense, for the quality which denominates a man a genius.

It is evident, that genius taken in this sense, is not *invention*: although that may possibly bear some relation to it. It is not *imagination*: although this may be allowed to be one ingredient of it. Much less is it an association of

ideas: all these are essentially different from it. So is *sensation*, on the one hand; and so are *memory* and *judgment* on the other: unless by *judgment* we mean, (as many do,) strength of understanding. It seems to be an extraordinary capacity of mind; sometimes termed extraordinary talents. This may be more or less extensive: there may be a kind of general genius, or an extraordinary capacity for many things. Or a particular genius, an extraordinary capacity for one particular thing: it may be, for one particular science, or one particular art. Thus Homer and Milton had a genius, an extraordinary capacity, for poetry. Thus Euclid and Archimedes had a genius, an extraordinary capacity, for geometry. So Cicero had a genius for oratory, and Sir Isaac Newton for natural philosophy.— Thus Raphael and Michael Angelo had a genius, an extraordinary capacity, for painting. And so Purcell and Handel (to mention no more,) had a genius, an extraordinary capacity, for music. Whereas Aristotle, Lord Bacon, and a very few beside, seem to have had a universal genius, an extraordinary capacity to excel in whatever they took in hand.

5. It may be allowed that the word is frequently taken in a lower sense. But it has then a word prefixed to it, to restrain its signification. So we say, a man has a *middling genius*; or a *little genius*. But it is generally taken for an extraordinary capacity of whatever kind.

Genius in philosophy, poetry, and oratory, seems to imply a strong and clear understanding, connected with an unusually extensive and lively imagination. In which respect it may truly be said, not only of a poet, but also of an

orator and philosopher, *Nascitur non fit*: he has this endowment by nature, not by art. Yet it may be granted, that art may exceedingly improve, what originally sprung from nature. It may receive assistance likewise from the memory, (nearly related to the imagination:) and also from the passions, which on various occasions enliven and strengthen the imagination.

It may be observed, I purpose to abstain from using the word *reason* or *judgment*: because the word understanding is less equivocal: and I would always use one and the same word, to express one and the same idea.

Both the writers above mentioned, suppose *taste* also to be essen-

tial to genius. And, indeed, it does seem to be, if not an essential part, yet an essential property of it: *taste* is here a figurative word, borrowed from the sense of *tasting*, whereby we are enabled, first to judge of, and then to relish our food: so the intellectual *taste* has a twofold office: it *judges* and it *relishes*. In the former respect, it belongs to the understanding; in the latter to the imagination.

To sum up all. Perhaps genius may be defined, an extraordinary capacity for philosophy, oratory, poetry, or any other art or science: the constituent parts whereof are a strong understanding, and a lively imagination; and the essential property, a just taste.

THOUGHTS ON MEMORY.

By the same.

THERE is a near relation between memory, reminiscence, and recollection. But what is the difference between them? Wherein do they differ from each other? Is not memory a natural faculty of the mind, which is exerted various ways? And does it not exert itself, sometimes in simply *remembering*, sometimes in *reminiscence*, or *recollection*? In simply *remembering* things, the mind of man appears to be rather passive than active. Whether we will or not, we *remember* many things which we have heard or seen, said or done: especially if they are attended with any remarkable pleasure or pain. But in *reminiscence*, or recalling what is past, the mind appears to be active. Most times, at least, we may or may not recall them as we please. *Recollection* seems to imply something more than simple *reminiscence*; even the studious collecting and gathering up together

all the parts of a conversation or transaction, which had occurred before, but had in some measure escaped from the memory.

But there is one sort of memory, which it seems more difficult to understand than any other. You pronounce or hear a discourse, or copy of verses, which fixes upon your memory. Afterwards, you can repeat, in your mind, the words you spoke or heard, without ever once opening your lips, or uttering any articulate sound. There is a kind of inward voice, (so we may term it, for want of a better expression) which, like an echo, not only repeats the same words without the least variation, but with exactly the same accent, and the same tone of voice. The same echo repeats any tune you have learned, without the least alteration. Now how is this done? By what faculty of the mind, or the body, or both conjointly? I am as

sure of the fact, as I am that I comprehend the ever blessed God, am alive. But who is able to when we cannot comprehend our-account for it? O! how shall we selves?

RELIGIOUS AND MISSIONARY INTELLIGENCE.

REVIVAL OF RELIGION ON HANOVER CIRCUIT.

Hanover Circuit, Virginia, September 22, 1826.

DEAR BRETHREN,—We have the pleasure to inform you, that the Great Head of the Church has graciously visited us on this circuit, and we are favoured with a considerable revival of religion. In the commencement of our labours last spring, we had but little in the state of things on the circuit to encourage our hopes. Many of the congregations were small—sinners careless—lukewarmness among professors—and no signs of a revival appeared at any of the appointments.

But on our second round, the prospect brightened; lukewarm professors were revived, sinners were awakened, our congregations increased, and all seemed to hear with deep and solemn attention. At our first quarterly meeting ten came forward to be prayed for; and although none of them found peace at that meeting, yet all of them have since professed to have obtained the remission of their sins. The holy flame now began to spread from one appointment to another. Almost every day we witnessed new cases of awakening influence, or heard the shout of Glory to God! from some who had just obtained pardoning mercy.

At a three days' meeting held at King's Chapel, the 12th, 13th and 14th of May, the power of God was most gloriously displayed in the awakening and conversion of sinners.

Our second quarterly meeting was held at Rouzee's Chapel, on the 24th, 25th and 26th June. We had seldom, if ever, witnessed more glorious manifestations of the saving power of God, than was exhibited at this meeting. It is confidently believed that one hundred sinners were cut to the heart, and about twenty professed to find "Him of whom Moses in the law and the prophets did write." The work of God, which commenced at this meeting, still progresses in the neighbourhood; at almost every meeting some are "translated from the kingdom of darkness into the kingdom of God's dear Son."

At a regular sabbath appointment at Logan Chapel on the 16th of July, after the usual public exercises had closed, mourners were invited to the altar.—Many immediately approached, and in the course of two hours, ten souls professed to have obtained an evidence of God's forgiving love. A class, which had been formed there two weeks before, now consists of seventeen members.

On Monday and Tuesday, the 24th and 25th of July, we held a meeting at Dickinson's Chapel. About four hundred persons attended, and between fifteen and twenty emerged from the darkness of nature's night into the marvellous light and liberty of God's children. We found no class at this place; now there is a prosperous society of twenty-five members, and others, recently converted, are ready to join.

Feeling great solicitude for the prosperity of our campmeeting, we requested our friends and such as were seeking religion, to unite with us in observing the Wednesday week preceding the meeting, as a day of fasting and prayer, with special reference to the revival of God's work at the approaching campmeeting. We believe it was generally observed, and that many came to the encampment, seriously and devoutly engaged with God.

Our campmeeting was held at King's Chapel, near the centre of the circuit, and commenced on Friday evening at 7 o'clock the 25th of August. After the first sermon, penitent sinners were invited around the altar; many immediately came forward, and believers were ready to labour with, and for them. The meeting was well attended each day; on the sabbath it is supposed there were five thousand persons present. Good order was preserved, and during the whole meeting we had the most lively and comfortable demonstrations that God was with us in power. Every sermon and exhortation seemed to be

clothed with divine energy. Sinners were seen weeping, and heard crying and praying, in almost every direction; and after the second day, the converting power of God was so gloriously displayed, that we had not time to rejoice with one whose soul was just set at liberty, before our ears would be saluted with the shout of another, having found the same blessing. On Tuesday evening, it was thought that about twenty souls were happily converted in fifteen minutes. Such a time we had never seen before. Hundreds of believers were shouting at the same moment;—mourners crying;—young converts rejoicing:—and the most awful sense of God's presence seemed to pervade the whole congregation. Some were so alarmed as to leave the encampment, and those, who were unwilling for their families to be converted, exerted themselves to get them off the camp ground. May God follow them with his awakening power. The meeting concluded on Wednesday, and it was ascertained that about *one hundred and twenty* persons professed to have obtained converting grace at this meeting. To the God of our salvation be all the glory!

Many who came to this meeting with strong prejudices against campmeetings, were convinced of their utility—persecutors have become friends—and hundreds will praise God in eternity that they ever visited this consecrated ground. Many left the place convinced of sin, and we expect the work to go on and prosper gloriously all around the circuit.

The number of converts since we reached the circuit amounts to upwards of *three hundred*, and there are at pre-

sent seekers of religion at every appointment, or in every neighbourhood in which we preach. Six or seven of the converts have left us and joined another church; the rest appear to be firmly united to us, and we hope they will be faithful to the grace given.

The subjects of this work are chiefly young persons, from 15 to 25 years of age, although there are some of middle age, and others of more advanced life. Pious parents have rejoiced in the conversion of their children; rigid persecutors have been convicted and converted; in families where only one acknowledged and loved the Lord, now are seen parents and children travelling to heaven together; and in neighbourhoods where the gospel was treated with indifference, now classes are formed, and congregations attend to worship the Lord our Maker. We think some of the young men, converted in this revival, promise usefulness to the church.

From information lately received, the sacred flame is spreading rapidly through the district. There is a revival in Princess Anne, Gloucester, Amherst, Lynchburg, Petersburg, and Richmond. Our God is travelling in the greatness of his strength. May his kingdom come and universally prevail!

The prosperity of our Zion in various sections of our country does indeed rejoice our hearts. We hope, in each successive number of the Magazine and Advocate, to learn that the work of God is spreading, until our whole country shall have one general revival.

We are, dear brethren, yours affectionately.

ROBERT WILKERSON,
WILLIAM S. PEYTON.

REVIVAL OF RELIGION ON BOTETOURT CIRCUIT.

Extract of a letter from the Rev. E. Smith to the Editors, dated Fincastle, September 19, 1826.

"OUR first quarterly meeting for the present year commenced on the 19th of July, in Fincastle. The Lord was with us in truth. From this meeting religious excitement was diffused among the people, and several sinners were awakened and converted, so that in a short time between 60 and 70 were received into the societies. At our next quarterly meeting, upwards of 40 professed to find peace with God.

"At the request of the presiding elder, and the quarterly meeting conference of the circuit, I appointed a

campmeeting, near Fincastle. It commenced on Friday, the 1st instant, and ended on Wednesday the 6th. Though we had not much human help, on account of which we were somewhat discouraged at first, yet the Lord was with us in great mercy. Such, indeed, was the manifestation of divine glory and power at one time, that it seemed "like the rushing of a mighty wind, and it filled all the" place "where we were assembled." It was estimated that not less than sixty were converted. O may they stand fast. It may be

spoken to the praise of the citizens of Montgomery county, that great order and regularity prevailed throughout the meeting.

"Another similar meeting was held on the 14th inst. It is believed much good was done. At the close of the meeting 31 were received on trial.

"Perhaps less extravagance was here exhibited than is usual on similar occasions, and which always operates to the injury of pure and undefiled religion. But the work is the Lord's, and therefore he will defend and carry it forward as seemeth him good."

CANADA CONFERENCE.

THIS conference held its last session in Hamilton, Newcastle district, U.C., August 31. On the Friday previous to the commencement of the conference, a campmeeting began in the town of Cramhe, which was attended by a number of the preachers on their way to the conference, and, besides a numerous audience of well-behaved white people, by about one hundred Indians of the Missisauga tribe.

In the preceding number of the Magazine may be seen an account of the work of reformation among these people. They attended the campmeeting at Cramhe, and among their number were several who had not yet embraced Christianity. They no sooner accommodated themselves with a convenient encampment, than they entered into the spirit of devotion with all that fervour which generally characterizes young converts, and with all the order and decorum which might be expected from the most mature and orderly congregation of experienced Christians. Indeed their order and solemnity became proverbial by all who had the happiness to behold them. The manner in which they conducted their devotions, was a strong evidence of the reality and depth of the work of grace in their hearts. They have a few verses of a hymn translated into their language; and generally when the white Christians had sung a verse, at the commencement of their public exercises, a verse was sung by the Indians in their own tongue: and after the sermon was delivered to the congregation in English, an abridgement of it, simplified as much as possible, was delivered to the Indians, through a converted Indian interpreter, William Beaver. These discourses were listened to by them with the most profound attention, and it is believed, with a most lively faith. At one time when the substance of a sermon was delivered to them on the necessity and influence of the Holy Spirit on the heart,

mingled with some anecdotes respecting its blessed effects among some other Indian tribes, the interpreter became so affected, and apparently so filled with the Holy Spirit, that his utterance was choked, and he could only weep and rejoice aloud. The effect of these exercises on the whole audience, whites as well as coloured, seemed to be most salutary and cheering. They wept and rejoiced together "for the consolation."

During the progress of the meeting, from 15 to 20 of the people who had accompanied their converted brethren to the place, professed to find peace with God, through faith in the Lord Jesus; and they gave every evidence which could reasonably be expected they should give in so short a time, and under their circumstances, of the reality of the work. On Sunday morning, the writer of these remarks beheld one of the most pleasant objects his eyes ever looked upon. Forty adult Indians, with countenances beaming with joy, and with a solemnity which indicated the sincerity of their hearts, were arranged in a circle, in front of the stand, to receive the ordinance of baptism. The nature of this Christian rite was explained to them, as well as the solemn obligation under which they laid themselves to renounce their heathen and wicked courses, and hereafter to keep God's holy commandments.—Nor was it neglected to impress on their minds the necessity of divine aid, the constant aid of the Holy Spirit, which they were to expect only on condition of their watchfulness, their prayer and faith, to enable them to persevere in their work. They then bowed a most cordial and hearty assent to the questions proposed to them in the formulary of baptism; and they were solemnly consecrated to the holy profession of Christianity, by being baptized in the name of the Father, and the Son, and the Holy Ghost.—During this solemn service, some of

these newly converted children of grace seemed to be overwhelmed with a sense of the divine presence, and their prostrate souls adored our God and their God. After this, twenty-three of their children were dedicated to God in the ordinance of baptism.

Much might be said in praise of these things; but it is thought best to leave the facts to speak for themselves, and wait for the fruit to bear witness in due season.

With a view to receive all the instruction they could, they went to the place of the conference, and encamped in a small grove in the immediate neighbourhood. Here Peter Jones, of whom mention has been made in former accounts of the work of God among the Indians of Upper Canada, met them, and endeavoured to strengthen their hands in the Lord.

It may be proper to observe, that this tribe of Indians, which is greatly reduced by their former habits of life, their intemperance, and the abominable speculation of mercenary white men, for the convenience of hunting and fishing are separated into several minor parts in the wilderness. As the news of what God is doing for them reaches these wandering portions of them, they are induced to come in, either to the Credit or Bellville, where the converted ones mostly reside, to see and hear for themselves. While at the conference, about twenty came there from Rice Lake, accompanied by the chief of the tribe. After listening attentively to the word of life, and witnessing for themselves the great change wrought in the hearts and conduct of their brethren, they also believed, and immediately with strong cries and tears they sought the Lord until they found him.

In the dusk of Sabbath evening, the writer paid them a visit in their camp. He found the new comers, in the form of a semi-circle, all on their knees, while the others having a considerable space between them, formed another similar circle, all devoutly engaged in prayer to God. A converted chief, by the name of Sunday, was fervently

leading their devotions. After listening for a while to these prayers "in an unknown tongue," he requested the liberty of speaking a few words to them. They all arose, and waited in solemn silence. The interpreter was requested to ask the chief what induced him to come down there. Never did a Roman orator speak with more deliberation, emphasis, and apparent energy. He said, "I heard, while in the wilderness, of the great work going on among my people, and I came down to see, and hear, and examine for myself." He was then asked, if he was convinced of the evil of his former habits,— "Yes." Are you determined to reform? "Yes." How did you feel when convinced of your sinfulness? Putting his hand to his breast, he said, "I felt very sick here. I now feel well—happy." They were then exhorted to steadfastness in the faith, and the writer left these interesting and much abused people with the most pleasing anticipations of their future prosperity, thinking that the pleasure resulting from what he saw of their order, their devotion, the willingness and eagerness with which they receive the truth, and from contrasting in his mind the former with their present state, was an ample compensation for a journey from New-York to Hamilton in Upper Canada.

The affairs of the conference were conducted generally in peace, a commendable zeal for the prosperity of Zion characterizing their proceedings. Bishop George presided, and after preaching on Sabbath morning to a crowded audience, with much pathos and energy, admitted five preachers to the office of deacons, and one to the office of an elder. Owing to an informality in the recommendations, only one was admitted on trial. One was located and six returned superannuated.

Whites. Col'd. Indians.

Numbers in Society			
this year, . . .	7215	36	250
Do. last year, . . .	6755	16	104
Increase, . . .	460	20	146

From the Wesleyan Journal.

ASBURY MISSION.

Lookout Mountain, Cherokee Nation, near Fort Mitchell, Aug. 11, 1826.

DEAR SIR,—A commission to superintend the running and marking the boundary line, between Georgia and Alabama, afforded me a favourable opportunity to visit the Asbury Mission, near Fort Mitchell, repeatedly, during

my stay in its vicinity. When I take a retrospect of the situation of the Creek Indian children, about five years ago, when I accompanied you in your first visit purely for the purpose of doing them good, and compare their former state, with the astonishing improvement they have since made, I am induced to believe, that could you see it, joy and gratitude to the great Benefactor, would fill your heart. Did we not find them destitute, tattered, and forlorn? Now they are cheerful, and decently clad in civilized style. They can read and write, and some are studying arithmetic. The boys work in the morning and evening—and the girls, in rotation, attend to some of the domestic duties of the family very cheerfully, and sew well.

Ann Capers, Mary Ann Battis, and one or two more, would vie with thousands in civilized states, for neatness (not richness) of dress and appearance.

Rachel Blanding is the smallest, but a very promising and interesting little girl. There are three or four boys that I think, promise much. Henry Perryman, who in his prayer months ago, said, *Jesus Christ died for all*.—"Iste Hadkee, Iste Charte, and Iste Lustec—the white man, the red man, and the black man;" appears pious, and with perseverance, I have no doubt that the wilderness will re-echo with his commanding voice, offering salvation to his degraded countrymen, through the all-atoning merits of Jesus Christ.

Samuel M'Intosh, a young man in whose countenance and deportment steadiness, gravity, and piety, are strongly portrayed—Joseph S. Marshall and Daniel Asbury, are two promising lads also. Time will decide.—Nurtured under the eye of piety and good examples, which we now enjoy, we have much to hope.

When half a dozen of each sex are seated on separate benches, you would be delighted to hear them sing our hymns. The mind would readily recur to the time when you first saw them—

then to the present scene, till your sensations of gratitude to God could be more easily imagined than described.

An individual who cannot be religious in this pious family, must be in a hopeless condition.

I attended preaching and classmeeting, and had abundant reason to rejoice to see the wilderness budding and blossoming as the rose. Their flowing tears were pleasing indications of the love of God in their hearts, or their cordial assent to the truths of religion. An Indian woman, now advanced in life, was so animated that she spoke eight or ten minutes in Indian, to two of her degraded countrymen, who could not understand our language, and as I afterwards understood, pointed out to them, the difference between white men who feared God, and themselves.

It is the want of Bibles, not capacity, that has kept this nation groping in darkness, and pagan superstition, with all its concomitants, from time immemorial.

Could the benefactors of this institution witness the blessings that have resulted from their benevolent contributions, they would derive that inward satisfaction which doubly compensates; and feel their hearts glow with gratitude to the great Disposer of all good, that their "mite" was so magnified.

The ladies of Camden, Charleston, and Augusta, merit the highest approbation of the friends of this mission, for their munificence; and as I believe many more would contribute, if they knew what small articles would be very acceptable as well as serviceable, I will descend to particulars. It is unnecessary to send any male or female garments, as the girls can make them very well, and it gives them employment: calico from one to twenty-eight yards, strips of any kind of cloth suitable for boys or girls; thimbles, needles, thread, silk of various colours to work samplers, &c; scissors, tucking combs and shoes, at least to wear to meeting. I am, &c.

R. A. BLOUNT.

From the Christian Advocate.

A CAMPMEETING ADVENTURE.

Newark, September, 1826.

MOST WORTHY FRIEND,—You are already aware of the particular fondness I feel towards a well conducted campmeeting, and which fondness in all probability arises from the circumstance of being fully inducted a son of the forest, at Croton, in the year 1818; and since then, I have witnessed divers

great and good things at such meetings, and have let in a conceit, that any thing *said* or *done*, at a campmeeting, is a little better than what can be said at any other place; I mean preaching, praying, exhorting, and speaking experience, &c. I therefore proceed to detail for your reflection a campmeeting adventure.

A few years since I attended at C—s; and one day while walking leisurely about, within the enclosure formed by the tents; reflecting upon various matters, an old gentleman made his address to me in a very pleasant, simple manner, and observed, "We have a most heedless multitude upon this ground! I wonder if they think seriously at all! They most certainly, many of them at least, can't believe the gospel!—besides, I am inclined to say they think we, who have believed, are all fools: however, we must make some allowance for some people's ignorance, because, I recollect when I was as they now are; but God, my good and gracious God, opened my blind eyes. Six and twenty years ago, I was a *drunkard*, a *gambler*, and a *swearer*! and so long had I pursued this course, that I had involved myself and family in a state of absolute ruin. In the midst of all this I was persuaded to go and hear a Methodist preacher, who had visited our neighbourhood. So in a very heedless manner I attended, with many others; but, soon after the minister had commenced his discourse, the word was accompanied with such demonstrations of power to my mind, that I at once saw myself undone.—And also, as directly resolved to drink, game, and swear no more, if God would but be merciful to such a wretched sinner; and trembling, and fearing, lest I should be tempted to forget my present convictions, I determined to offer myself to join the meeting, provided they would receive me. But here a difficulty arose: the members of the meeting were so well acquainted with the baseness of my character, that they objected in a modest way, being rather suspicious that I was then under the influence of liquor. But such objections were nothing to me, I was resolved not to be put off. My soul was at stake; and this was my last resort; I therefore begged to be taken into meeting. So, partly to get rid of my importunities, and partly believing I

might feel exercised in my mind, they agreed to let me join, or rather meet in class—at the same time not indulging the least expectation of seeing me there again. So I returned home, sick at heart, and most dreadfully wounded, and spent most of my time in groans and prayers until the next meeting, when, to the great surprise of the members, I appeared again, with tears and cries for mercy. The brethren now, divested of their reserve, assumed confidence towards me, and instead of attributing my tears to intoxication, saw me labouring under genuine conviction. And now all hearts were poured forth in prayer, that God for Jesus' sake would have mercy on a poor miserable sinner. And surely the Lord heard on that day, and made a tender of his pardoning grace, and my whole "soul rejoiced in God my Saviour," seeing I was "plucked as a brand from the fire."

But now a most singular circumstance transpired. As I before said, I had pursued my wicked course so long, that I was involved in debt, and perfectly in a state of ruin. Nevertheless, almost every one would trust me until now. As soon as it became generally known, that I had abandoned my evil ways, and joined meeting, my creditors with one consent served warrants upon me, (at these time warrants were issued instead of summons) and I had at one time a heap of warrants some inches in height. But being worth nothing, it was impossible to answer them. In this scene of distress, and not knowing what course to pursue, I was sent for by a neighbour, who it appeared had fixed his eye upon me, and saw the impending storm approaching. So I went, without knowing what for, and after the first introduction, he said to me, "W—, I hear that thee has joined meeting, and hast given up thy evil ways." Yes, I replied. "And thou hast good resolution to stand fast, through God's help?" Yes, I have. "And that since thee hast joined meeting, thy creditors are warranting thee?" Yes, they are. "And can thee meet their demands?" I cannot, I have nothing upon earth. "How much does thee owe?" I really can't tell, but at least \$——. "Well W—, I do here present thee all the money thou hast said, which is to pay thy debts, and if this is not enough, come to me again, and I will give thee more, and if ever thou art able, thou

must pay me again, but by all means *stay in Methodist meeting, and stick to thy integrity.*" So I took the money, and paid all my debts. After a most arduous toil of about twelve years, I was able to refund it again, and more than twelve years have passed since then; and by God's help I have *stuck to my integrity.* And now the big tears started from his eyes, and the furrows in the old man's cheeks be-

came the channels to these grateful floods. And indeed, who could withhold? for before I was aware, the fugitive drops bounded from their enclosure with an involuntariness like instinct. And I scarcely knew which to admire most, W——, or his thee and thou friend, or the grace of God in both.

RUSLING.

To J. J. Sleeper, Esq., New Mills.

OBITUARY.

DEATH OF THE REV. JOSEPH TOY.

JOSEPH TOY was born in New Jersey, April 24, 1748. His father, who was a descendant of the first settlers of that state, died when he was a child. When young, he was placed at the boarding school of Mr. Tho's Powell, in the city of Burlington, where he remained until about the 20th year of his age. While there, his mind was much enlightened by a discourse delivered by a minister of the Protestant Episcopal Church, on the being and omnipresence of God. The effect produced thereby was lasting. It led to a life of strict morality, expecting by his works to render himself acceptable to God. About this time, 1770, Captain Webb, of the British army, was stationed in that city, and preached in the markethouse and in the courthouse. The doctrine he preached gave offence to our brother, who was unwilling to relinquish his imaginary goodness, and to be justified by faith alone. At length, deeply sensible that the justification of which he heard was necessary to his happiness, he sought it with all his heart, and after various painful exercises, he obtained a sense of the divine favour, and rejoiced therein with joy unspeakable.—From this period he considered himself bound to devote his all to the service and glory of God. On the 14th day of December, 1770, Capt. Webb formed a small class, of which he appointed brother Toy the leader. In 1771 he removed to Trenton, where he found a man who had been a Methodist in Ireland. With this man, and two or three more, he united, and agreeing among themselves, they met in class, and were occasionally supplied with preaching, by the preacher of Philadelphia, until the revolutionary war, when, the English preachers re-

turning home, they were deprived in a great measure of the word of life.—Notwithstanding the smallness of their number, with extraordinary exertion they erected a small frame house for the worship of God, where our brother had weekly meetings.

In 1776 he removed with his family to Maryland. In the fall of 1778 he settled in Baltimore county; and in the spring of the following year his house became a preaching place, a small class was formed, and he was appointed the leader. In November he removed to Abingdon, in Harford county, within the same circuit, where his house was again opened for the reception of the gospel; and again he was appointed the leader of a small class which had been formed. He also instituted prayer-meetings, and read Mr. Wesley's sermons to the people. In this place he was instrumental in raising another house for God, which still stands as a monument of his zeal for the Lord of hosts. About 1789 or 1790 he began to preach, and had regular appointments. In Oct. 1797 he was ordained a deacon. In 1801 he entered the travelling connexion, then declaring that as long as strength would permit, he would continue in the work. Satan endeavoured to discourage him in his work, by tempting him to doubt his call to the ministry; but God appeared to his help, and gave him such manifestations of his power and presence, as caused him to go on his way rejoicing. One of these deliverances we will mention. He had preached several times, with but little apparent effect; he had lost his horse, and undertook to walk five miles with his saddlebags upon his arm. The tempter suggested that all this had befallen him because he had

undertaken a work to which God had not called him; he retired into the woods, oppressed beyond measure, and wrestled with God in fervent prayer, and requested that day an evidence that he was called to the work. God heard his servant, and that day several souls were awakened and converted to the Lord. When the meeting was over, the man of the house informed him that his horse was found, and in his stable. From this day he never doubted his call to the ministry. He travelled as follows: Baltimore circuit, 1801; Calvert, 1802; Norfolk, 1803; Severn, 1804; Prince George's, 1805; Montgomery, 1806; Frederick, 1807; Severn, 1808; Great Falls, 1809-10; Calvert, 1811; Severn, 1812; Baltimore circuit, 1813; G. Falls, 1814-15; Harford, 1816-17; Prince George's, 1818. He was superannuated in 1819, and lived in Baltimore for several years, highly esteemed by all that knew him: and although his sight had failed so that he could with difficulty walk the

streets, he continued to preach almost every sabbath until December, 1825, frequently twice, and never failed to fill his appointment. From the pulpit he was conducted to his deathbed, on which he declared his submission to the will of God—that he had a divine assurance of the peace and love of God; that he had trusted in Him for 55 years, and rested his whole soul on the divine promise. On the evening of Saturday, January 28, 1826, he peacefully fell asleep in Jesus. So lived and died this man of God. His mind was naturally strong, and his memory retentive. He was studious, and deeply read in the works held in the highest estimation by the church; but the holy Scriptures were his chief delight; he studied them with unwearied attention. He laboured incessantly in the work of the ministry, and at the age of 70 was heard to say, that for 20 years he had not disappointed a congregation.—His works shall praise him in the gates!

DEATH OF THE REV. JAMES NORTON.

JAMES NORTON finished his course in Columbia, South Carolina, August 24, 1825, in the 38th year of his age. Though his health had long been delicate and declining, yet such was his zeal, that he continued to labour in the vineyard of his Master, until death released him from the sufferings of this life. He died in perfect peace, after an active and zealous obedience to the call of God in the ministry for eighteen years.

His parents were pious, and raised him up in the fear of the Lord. He was educated and brought up in Marion district, S. C. At an early period of life he became a subject of renewing grace; and in his 19th year entered the itinerant connexion at the conference in Sparta, Geo., in Dec. 1806, and was appointed to Cypress circuit: 1808, to Bush River; in Dec. 1808, he was ordained deacon, and appointed to Oboopie; Wilmington, 1810. At the close of this year he was ordained elder, and stationed in Fayetteville.—In 1813 he was appointed to travel with

Bishop M'Kendree. In 1814 he was stationed on Sandy River circuit; 1815, Brunswick. In 1816 he was again stationed in Fayetteville. In 1817, he travelled some time again with the bishop, and was afterwards appointed to a circuit in the Tennessee Conference. He returned to South Carolina, and was appointed to the Edisto district in 1818. On this district, as elsewhere, he was beloved and honoured. In 1820 he was put on the Oronie district, Georgia, and presided with increasing reputation during this and the ensuing year. It was here that he contracted the disease which finally terminated his useful life. Constant labour, and frequent exposures to an unhealthy climate, brought on a bilious fever, which so weakened his constitution that he was compelled to relinquish the district, and take a station in Charleston. While here he seemed to regain his strength in some measure. At the last conference he was appointed to Columbia, where he ended his days in peace.

DEATH OF THE REV. DANIEL HITT.

DANIEL HITT was born in Fauquier county, in the state of Virginia, of respectable parents, of German extrac-

tion, who were some of the first-fruits of Methodism in that part of the state, and whose house was a home for the

preachers, when there were but few in that country who received them. From his youth he was remarkable for his amiable and correct conduct, by which he won the affections and confidence of his fellows, in a remarkable degree. He sought, and happily obtained, experimental religion in early life; and soon began to make some efforts to persuade his acquaintances and fellow men to seek, that they might obtain, the pearl of great price. He so far obtained the approbation and confidence of his brethren, that they recommended him as a proper candidate for the itinerant connexion. He was received on trial at the conference of 1790, and continued to labour in the vineyard of the Lord with acceptance and usefulness, for the space of thirty-five years. During this time he travelled with Bishop Asbury several years. He was then appointed Editor, and General Book Steward, which place he filled for eight years. After this he resumed his labours as a travelling minister. His last appointment was to the Carlisle district, as presiding elder. He was taken ill at a campmeeting near Green Castle, in the state of Pennsylvania, on the first of Sept. 1825. He was removed to the house of an eminent physician, Dr. McClellan, in the vicinity of the encampment, and

was attended to in the kindest manner till he was convalescent. From the Doctor's, at his own request, he was removed to the house of his nephew, Samuel Hitt, in Washington county, in the state of Maryland. There he relapsed, and notwithstanding the peculiarity of his affliction, it being a typhus fever, he was uniformly calm and tranquil. On being asked the present state of his mind, he observed, that he possessed peace with God, and that all was well. His nephew being a physician, and seeing his dissolution approaching, asked if all his concerns were adjusted. This aroused him, supposing that he doubted his fitness for death. He asked, with surprise, "What do you mean?" His nephew explained himself; he then observed, that all was done, and that now he had no concern with earthly things. After this he gradually sunk away into the arms of death.

Thus our beloved brother Hitt lived, and thus he died in the field of labour; and we have no doubt he has gone to rest from his labours and enjoy his reward.*

* From the scantiness of the materials put into the hands of the committee appointed to draw up the memoirs of brother Hitt, they were unable to furnish as full an account of his birth, conversion, &c, as they would otherwise have done.

POETRY.

From Blackwood's Edinburgh Magazine.

AUTUMNAL STANZAS.

The winds are pillow'd, the sun is shining,
As if it delighted to cheer the land;
Though Autumn's tints are around declining,
And decay rears altars on either hand.
O'er western mountains the dark clouds hover,
Foretelling the chill of approaching showers;
The Summer pride of the woods is over,
And droop in languor the seeded flowers.

Behold the fields that so lately nourish'd
For man their treasures of golden grain;
Behold the gardens that glowing flourish'd
With all the splendours of Flora's train;
Behold the groves that with leaf and blossom,
Murmur'd at eve to the west wind's sway—
Lo! all proclaim to the pensive bosom,
We are of earth, and we pass away!

Oh, thus by the wimpling brook's meander,
On a Sabbath morn when all was still,
It is pure and serene delight to wander,
For peace encompasseth vale and hill;
And the waning tints of the earth before us,
And the chasten'd hues of the sky above,
And the red ash leaves that dangle o'er us,
Like lessons of Faith to the spirit prove.

'Tis now that the thoughtful heart pervaded
By a spell, that quenches all earthward strife,
In submission broods o'er prospects faded,
And in colours real, sees mortal life.
O, shame now to the dark revealings
Of anger and spleen towards brother man!
O shame to guilt and all sullied feelings,
Which midnight consciences shrink to scan!

When we list to the hermit robin singing,
With a warning voice, 'mid fading bowers,
Think we not then how life is winging
On to the tomb, which must soon be ours!
The past—the past, like a mournful story,
Lies traced on the map of thought unfurl'd;
And the future reveals the promised glory
Of unending spring in another world!

Where are the visions that flashed and cheated,
With aurora beauty, our youthful sight?
The hopes that we nursed, are they not defeated?
Are the loves that bless'd us not quench'd at
And thus in abstracted meditation, [night?
Over vanish'd beauty the spirit grieves,
Joys lost—friends gone to death's silent nation,
Are to the heart but its withered leaves.